

HEWITT

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All Together for a Sacred Sabbath

Voters are reminded that legislators should be selected two years before the legislature meets. Select your representatives and senators now, and be sure they stand "right" for what you want when they meet again.

Declares for a Sunday Law

At the Annual Conference of the Church, President
Heber J. Grant said :

Remember that God Almighty has told us to reverence the Sabbath day, and to keep it holy. We have tried for years to get a Sunday law, but up to date, we have failed.

The good representatives from the outside counties have said: "If you want a Sunday law, you Salt Lake people enact it."

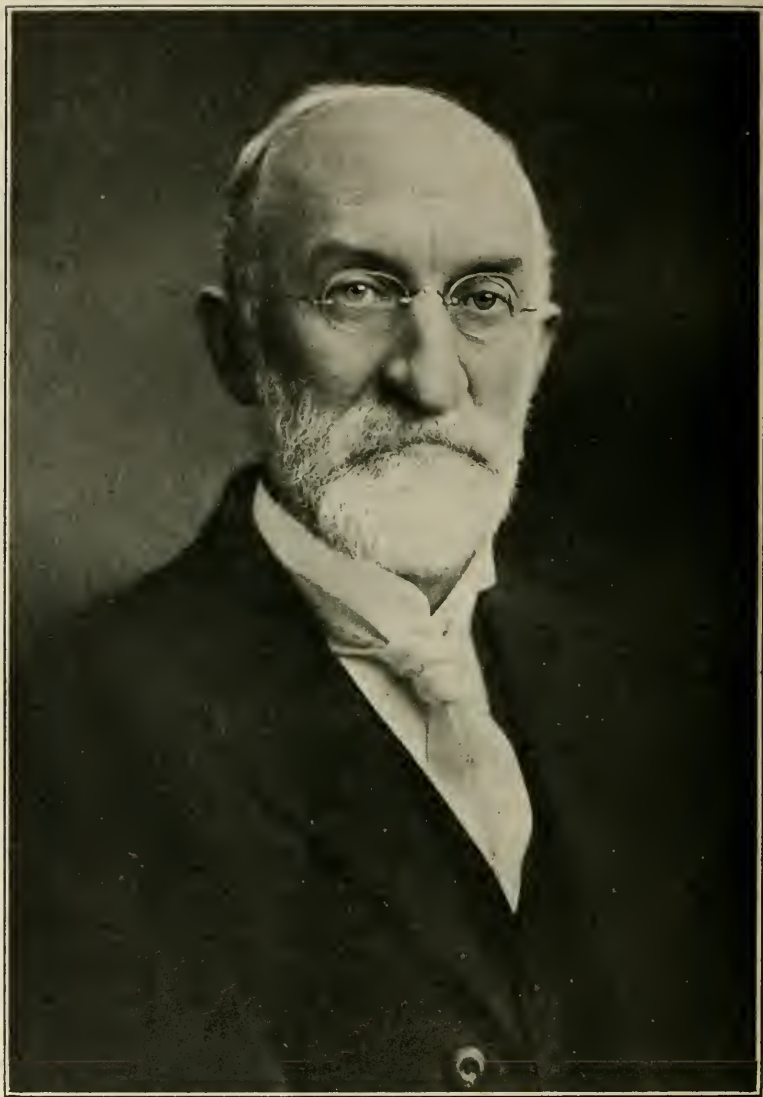
We cannot get the men in the legislature to give it to us.

We appeal to the good sisters who have the vote to try and see that no one shall be sent to the legislature from this county or any other county, at the next session, who is not in favor of a Sunday law." (Applause.)

PRACTICE THE M. I. A. SLOGANS

We stand for a sacred Sabbath and a weekly half holiday.

We stand for spiritual growth through attendance at Sacrament meetings.



PRESIDENT HEBER J. GRANT

Who made a strong appeal at the late annual conference of the Church, for the passage of a Sunday law. He asked that the good sisters who have the vote see to it that no one shall be sent to the next session of the legislature, from any county in Utah, who is not in favor of a Sunday law.

IMPROVEMENT ERA

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Inspiration and Integrity of the Prophets*

By President Heber J. Grant

I desire to read to you a testimony regarding the first man who occupied the position as President of the Church of Jesus Christ of Latter-day Saints—the Prophet Joseph Smith, Jr. This testimony was given a short time before the death of the late beloved President of the Church, Lorenzo Snow, and will be found in the current June number of the *Improvement Era*, in an article written by his son, Elder LeRoi C. Snow. He said, referring to his father:

President Snow's Testimony Concerning the Prophet Joseph

"His work on earth was nearly done, his mission was almost finished; he was about to return to his Maker, and with all the remaining strength of his soul he testified concerning the divinity of the work in which he and the Prophet Joseph Smith commenced their life's work when young men:

"A word or two about Joseph Smith. Perhaps there are few men now living who were so well acquainted with Joseph Smith, the Prophet as I was. I was with him often-times. I visited him in his family, ate at his table, associated with him under various circumstances, and had private interviews with him for counsel. I know that Joseph Smith was a Prophet of God; I know that he was an honorable man, a moral man, and that he had the respect of those who were acquainted with him. The Lord has shown me most clearly and completely that he was a Prophet of God, and that he held the holy priesthood and the authority to baptize people for the remission of their sins, and to lay hands upon them for the reception of the Holy Ghost, that they might receive a knowledge themselves in relation to these things, I am one who has received from the Lord the strongest revelation concerning the truth of this work. That manifestation was with me powerfully, for hours and hours, and whatever circumstance may occur in my life, as long as memory lasts this perfect knowledge will remain with me. . . ."

*From the President's opening speech, at the 89th annual conference of the Church, June 1, 1919.

As to the testimony that Lorenzo Snow, the Prophet of the Lord, in later years had, in this same article his testimony is recorded:

"About three weeks after his baptism, Lorenzo Snow received a wonderful vision which he tells in his own language, in his journal, as follows:

"I had no sooner opened my lips in an effort to pray than I heard a sound, just above my head, like the rustling of silken robes, and immediately the Spirit of God descended upon me, completely enveloping my whole person, filling me, from the crown of my head to the soles of my feet, and O, the joy and happiness I felt! No language can describe the almost instantaneous transition from a dense cloud of mental and spiritual darkness into a refulgence of light and knowledge, as it was at that time imparted to my understanding. I then received a perfect knowledge that God lives, that Jesus Christ is the Son of God, and of the restoration of the Holy Priesthood, and the fulness of the Gospel. It was a complete baptism—a tangible immersion in the heavenly principle or element [the gift of] the Holy Ghost; and even more real and physical in its effects upon every part of my system than the immersion by water; dispelling forever, so long as reason and memory lasts, all possibility of doubt or fear in relation to the fact handed down to us historically, that the 'Babe of Bethlehem' is truly the Son of God; also the fact that he is now being revealed to the children of men, and communicating knowledge, the same as in the apostolic times. I was perfectly satisfied, as well as I might be, for my expectations were more than realized, I think I may safely say, in an infinite degree. * * * That night as I retired to rest the same wonderful manifestations were repeated, and continued to be for several successive nights. The sweet remembrance of those glorious experiences from that time to the present, bring them fresh before me, imparting an inspiring influence which pervades my whole being, and I trust will to the close of my earthly existence."

Confirming Testimony of Many Others

I have listened to the testimony of all of the apostles who have lived in these valleys of the mountains from Brigham Young to Joseph F. Smith, and have heard them tell of their personal acquaintance with the Prophet Joseph Smith. The testimony of Joseph F. Smith was the testimony of one who as a child knew the Prophet and loved him. The testimony of Brigham Young, Jr., was in the same class; but all the other testimonies were those of men of experience, men of power, men of individual determination, men who had wills and minds of their own, men who could not be led by a man who did not teach the truth.

The testimony of Brigham Young, of John Taylor, of Lorenzo Snow, Wilford Woodruff, Erastus Snow, George A. Smith, Heber C. Kimball, and of others who have held the apostleship, who have held the priesthood of God and who knew the Prophet Joseph Smith intimately; of every true Latter-day Saint, man and woman, including the testimony of my own dear departed mother, than whom no sweeter, purer, nobler soul ever lived;

the testimony of Eliza R. Snow, Zina D. H. Young, Bathsheba W. Smith, "Aunt Em." Wells, and others too numerous to mention,—was of their individual knowledge regarding the uprightness of the life of Joseph Smith, regarding the integrity of the man, regarding the inspiration of the living God that attended him in all of his labors.

The Transfiguration of Brigham Young

I have the testimonies from George Romney, from my mother, from other relatives of mine, and from scores of people, that, upon the day when Sidney Rigdon endeavored to steal the Church of Christ and to become the leader, God manifested to the people upon that occasion, by the transfiguration of Brigham Young—so that he appeared as Joseph Smith, so that he spoke as Joseph Smith—and thereby the testimony came to the Saints that Brigham Young was the man to succeed Joseph Smith the Prophet of God.

Personal Testimony Concerning President Brigham Young

I became acquainted with Brigham Young when I was a little child six years of age; from that time until the day of his death I was intimate with him. I was as intimate with one of his boys—the late Feramorz L. Young—from the time that we were little children until he left to go to Mexico—as any two boys ever could be. Perhaps no three young men were ever more intimate than Heber J. Grant, Feramorz L. Young and General Richard W. Young. We grew up together. We slept together. We played together. We attended Sunday school together. We attended day school together.

I was almost as familiar in the homes of President Brigham Young as I was in the home of my own mother. In one home, that of Aunt Emily Partridge Young, if I was hungry I felt as free to go in and ask for something to eat there as in my own home. I have spent hours and hours, as a child, in the rooms of Eliza R. Snow, listening to her counsel and advice, and hearing her relate incidents in the life of Joseph Smith the Prophet, and bearing witness of the wonderful blessings of God to Brigham Young. As I say, I was familiar with the Prophet Brigham Young. I knelt down time and time again in his home in the Lion House at family prayers, as a child and as a young man; and I bear witness that as a little child, upon more than one occasion, because of the inspiration of the Lord to Brigham Young while he was supplicating God for guidance, I have lifted my head, turned and looked at the place where Brigham Young was praying, to see if the Lord was not there. It seemed to me

that he talked to the Lord as one man would talk to another. I can bear witness of his kindness, of his love to me as an individual, of his love of God and of the inspiration of the Lord that came to him as he stood where I am standing, when I had the privilege of being in the audience and listening to his inspiring words.

Revelation to President John Taylor

I was called into the Council of the Twelve Apostles by a revelation of the Lord to President John Taylor, and from the time that I entered the Council of the Twelve, two years after John Taylor was made President of the Church, until the day of his death, I met with him, week after week, in the Endowment house, and I know that he was a servant of the living God; I know that the inspiration of the Lord came to him; and I know that upon all occasions, whenever he said: "This is what the Lord desires," and his associates in the council of the apostles sustained his position, that upon every occasion he was vindicated and the inspiration of the Lord to him showed that his wisdom by the power of God, had been superior to the wisdom of other men. Several times I have gone to meetings in the old Endowment house, knowing that a certain matter was to be discussed, and my mind was as perfectly set upon a certain position on that question as it is possible for a man to have his mind set. I believe I am as decided in my opinions as the majority of people. I have heard it said that there is nobody as stubborn as a Scotchman except a Dutchman; and I am Scotch on my father's side and Dutch on my mother's (laughter). While I have gone to meetings in the old Endowment house determined in favor of a certain line of policy, I have willingly and freely voted for the exact opposite of that policy, because of the inspiration of the Lord that came to John Taylor. Upon every such occasion the servant of the Lord, President Taylor, was vindicated, and his superior judgment, by the inspiration of the Lord, asserted itself in favor of those things that were for the best good of the people.

I could relate circumstance after circumstance when the apostles have been sent out to accomplish certain labors under the inspiration of the Lord to John Taylor, when they thought they could not accomplish the labors, they have returned and been able to bear testimony that by and with the help of the Lord they had been able to accomplish the labor placed upon them by President Taylor, the Prophet of the Lord. If time would permit, I would like to relate some of these incidents, because they are faith-promoting, but I have not the time.

President Wilford Woodruff a True Prophet of God ..

I can bear witness that Wilford Woodruff was in very deed a servant of the living God and a true prophet of God. Wilford Woodruff, a humble man, converted and baptized hundreds of people in a few months in Herefordshire, England. In eight months, as I now remember it, he baptized between fifteen hundred and two thousand souls. I believe that no other man who ever walked the face of the earth was a greater converter of souls to the gospel of Jesus Christ. He was a man of the most wonderful and marvelous humility; a man who had never been engaged in any great business affairs; a man who had devoted himself to farming, who had been engaged in raising fruits and cultivating the soil; a humble man, of whom I had heard many people say that he lacked the ability to preside over the Church of Christ. But I want to bear witness to you that, under the inspiration of the Lord, and because of the humility of the man, because of his godlike life and because God loved him, he was blessed upon more than one occasion with wisdom that was superior to all the wisdom of the bright financial minds in the Church.

Beginning of the Sugar Industry in Utah

President Woodruff announced that the Lord would like the great business of manufacturing sugar established in our midst, and a committee was appointed from the directorate of two of the largest Church institutions, two of the most substantial in all Israel, to look into the matter. They investigated the advisability of establishing the beet sugar industry in this State and unanimously reported adversely. President Woodruff was not satisfied. Another committee was appointed. I was on the first committee and he appointed me on the second committee. I begged to be excused, because I had already formed my opinion, had already signed my name to a report, but he would not listen to my request to be excused. We went into the matter again, thoroughly and carefully, and the second committee reported adversely. President Woodruff said: "Never mind the report. The inspiration to me is to establish the sugar industry."

I was called upon a mission, and a letter was given to me in connection with other members of the Council of the Apostles, and we were sent out to ask men to subscribe for stock in the Utah Sugar Company. I took individual letters to different men asking them to subscribe. I delivered a letter to the late David Eccles, than whom I never met a clearer-headed business man in my life, and I have met men who draw their hundred thou-

sand dollars and more every year in salary. He had a comprehensive grasp on business affairs which to me was superior to that of any man I ever met. David smiled when the letter was presented to him, signed by President Woodruff and his counselors, asking him to invest five thousand dollars, or seven thousand five hundred dollars. He said: "Well, I would like to get off at the lowest figure. You can put me down for five thousand dollars." Then he added: "I hope they will buy lumber from me, so I may make a profit on a part of the five thousand dollars; and after I get the stock, if you can find someone who would like to buy it for twenty-five hundred dollars, I will be much obliged to you if you will come and get the stock." Years later, when he put hundreds of thousands of dollars into the sugar business, I don't know whether or not he felt to give credit to that humble man, Wilford Woodruff, for the inspiration of the Lord, whereby this great industry was established.

But for the inspiration of the Lord to Wilford Woodruff I doubt if we would have any sugar business in this state or in Idaho, today, that would amount to very much. I am inclined to think that the Great Western or some other company would have established the business in Utah and Idaho, and that the people of these states would simply have been working for them instead of owning the majority of the stock in our great intermountain factories.

After we had let the contract for the building of the sugar factory at Lehi, the panic of 1891 came on. There was a provision in the contract that before the machinery was shipped by the Dyer Company, if we would pay a forfeit of fifty thousand dollars the contract could be cancelled. I had been sent to New York, Chicago, Boston, Philadelphia, San Francisco and other places, by the Presidency, to try to raise the money necessary to build this factory, but it looked like an impossibility to get the money. It was the opinion of business men and others that we should pay the fifty thousand dollars forfeit and abandon the enterprise; but when the recommendation was presented, Wilford Woodruff's answer was this: "From the day I received a knowledge of the divinity of the gospel of Jesus Christ revealed through the Prophet Joseph Smith, from the day that I went out as a humble priest to proclaim that gospel, although it looked like death in front of me, if the path of duty that the gospel required me to tread called me to face death, I have never turned to the right nor turned to the left; and now the inspiration of the Lord to me is to build this factory. Every time I think of abandoning it, there is darkness; and every time I think of building it, there is light. We will build the factory if it bursts the Church,"

We did build it and it did not burst the Church (laughter); and it and subsequent factories have made for our people and for the Church millions of dollars.

President Snow's Work of Three Years

I know that Lorenzo Snow was a Prophet of God. By his testimony, which I have read to you, and by the testimony of my mother and hundreds of others who knew the Prophet Joseph, as well as by the revelations of the Spirit of God to me, I know that Joseph Smith was a prophet of God. I know of my own knowledge that Brigham Young, and John Taylor and Wilford Woodruff were prophets of God. It is stated that men do not amount to much after they pass fifty, and that when they are sixty you ought to get some kind of a drug and put them to sleep, and that when they are seventy they are simply useless. But Lorenzo Snow came to the presidency of the Church when he was eighty-five years of age, and what he accomplished during the next three years of his life is simply marvelous to contemplate. He lifted the Church from the financial slough of despond, so to speak, from almost financial bankruptcy—when its credit was hardly good for a thousand dollars without security, when it was paying ten per cent for money—he lifted the Church out of that condition and made its credit A No. 1, so that people solicited and asked for the privilege of buying the bonds of this Church at six per cent. Ten per cent is sixty-six and two-thirds per cent more than six per cent, and in three short years this man, beyond the age of ability in the estimation of the world, this man who had not been engaged in financial affairs, who had been devoting his life for years to laboring in the temple, took hold of the finances of the Church of Christ, under the inspiration of the living God, and in those three years changed everything, financially, from darkness to light.

I know that Lorenzo Snow was God's mouthpiece upon the earth, that he was the representative of the Lord and that he was in very deed a Prophet of God. Read the wonderful testimony that he received a few weeks after his baptism, as recorded in the *Improvement Era*, concerning the knowledge that he received that God lived, that Jesus is the Christ, the Redeemer of the world, and that the priesthood of the living God has been restored to the earth. I know that that knowledge guided his life from that day to the day that he became God's representative upon the earth.

The Courage of President Joseph F. Smith

Lorenzo Snow was drowned in the harbor of Honolulu, in the Hawaiian Islands, and it took some hours to bring him to

life again. At that particular time the Lord revealed to him the fact that the young man Joseph F. Smith, who had refused to get off the vessel that had carried them from San Francisco to Honolulu, and get into a small boat, would some day be the Prophet of God. Answering Lorenzo Snow who was in charge of the company, he said: "If you by the authority of the Priesthood of God, which you hold, tell me to get into that boat and attempt to land, I will do so, but unless you command me in the authority of the Priesthood, I will not do so, because it is not safe to attempt to land in a small boat while this typhoon is raging." They laughed at the young man Joseph F. Smith, but he said, "The boat will capsize." The others got into the boat, and it did capsize; and but for the blessings of the Lord in resuscitating Lorenzo Snow he would not have lived, because he was drowned upon that occasion. It was revealed to him, then and there, that the boy, with the courage of his convictions, with the iron will to be laughed at and scorned as lacking courage to go in that boat, and who stayed on that vessel, would yet be the Prophet of God. Lorenzo Snow told me this upon more than one occasion, long years before Joseph F. Smith came to the presidency of the Church.

Eulogy and Letter of Sympathy in Memory of President Joseph F. Smith

I now come to Joseph F. Smith. I apologize to his family for reading a personal letter of sympathy. I had no idea as I sat down and picked up my pen and poured out my heart in love and sympathy to the family, that I would ever read in public that letter; but I had failed to get my mind upon anything that I particularly desired to say upon this occasion, and last night I borrowed from one of his sons a copy of the letter; and although it may not be good ethics, I wish to read it, because therein are the sentiments of my heart, poured out in love to his family:

At Home, November 20, 1918.

To the family of President Joseph F. Smith.

My dearly beloved friends: Language fails me to express to you my love for your dear departed father and husband. In dear Aunt Eliza R. Snow's words I can truthfully say, "He was beloved, beloved by all."

For thirty-six years I have labored under his Presidency, while he was counselor to or the President of the Church. During all this time no man could possibly have inspired one over whom he presided with more love or confidence for him than President Smith did me. I have said many times that no man who ever lived, with whom I have been associated, had been beloved by me as much as your dear departed husband and father.

I could not and did not in my heart bring myself to feel that he was going to leave us until the afternoon of the 18th, when I called, and David said he wanted to see me. The President took my hand and pressed it with a power and strength that was far from what one could expect from a dying man, and he blessed me with power and the Spirit of the living

God, and there was love in his eyes and a strong pressure of his hand, and with nearly every word he spoke his pressure of my hand thrilled my being, and tears of gratitude to God and love for His mouthpiece upon the earth filled my heart. His blessing was all that I could ask or expect, had he been my own dear father.

Sister Bowman entered and kissed and wept over her father, and I walked into the little front office and wept, feeling that the last words I would ever hear from his beloved lips had been spoken when he said to me, "The Lord bless you, my boy, the Lord bless you, you have a great responsibility. Always remember this is the Lord's work and not man's. The Lord is greater than any man. He knows whom He wants to lead His Church and never makes any mistakes. The Lord bless you."

I returned to my office, but I did not even have the heart to mail some letters which I had written earlier in the day. I went home and after eating supper I again visited the President, whom I found in great pain, and he asked President Lund who was there to bless him and supplicate the Lord to release him, and call him home. We placed our hands upon his head and President Lund told the Lord how much we loved our President and of our gratitude for the joy and happiness we had had in laboring with him, but asked that he be called home if his life could not be spared to us.

The next morning I awoke at one o'clock and was not able to get to sleep until after six-thirty, as my mind was with the President. I got the November *Era* and reread the President's talk at the October conference, and after doing so I wrote in my *Era* at the close of his talk:

"Nov. 19/18. Re-read twice and wept as I think of how near death's door the President is.

"It is 3:45 and I have been awake since one a. m."—*Heber J. Grant.*

The President lived but one hour and five minutes after I had written that he was near death's door.

The Lord has been very good to me in times of sorrow, and I hope and pray with all my heart that he will bless and comfort your sorrowing hearts, as you read of his goodness to me. I am enclosing a copy of a letter telling of the blessings given to me in times of affliction. There are two poems among those published with my letter to Brother and Sister Winters which have comforted and blessed me. "The Changed Cross," and "Providence is Over All."* Especially have I been blessed while reading Sister Woodmansee's inspiring words. I knew her from my earliest recollection until the day of her death, and my love of her poem was no doubt increased from the fact that she lived in perfect harmony with its teachings.

I was once talking of the favorite poems of our Church leaders and I turned to President Smith and asked him which of our hymns was his favorite and he said he hardly knew, but he thought that perhaps his favorite was the splendid hymn, "Uphold the Right, Though Fierce the Fight," by that heroic little soul, Sister Emily Hill Woodmansee."† I enclose a copy of this hymn with this letter.

I have never known the joy and comfort of a father's love, but Presidents Joseph F. Smith, Francis M. Lyman, John Henry Smith, and others of my near and dear associates, have given me a father's love and filled the place in my affections as completely as men not one's father could possibly do.

Never in my life have I listened to more inspiring words than those at the funeral of my dear departed mother and at the funeral of my dear brother, Joseph Hyrum, which were spoken by President Smith.

I am thankful beyond any power to tell for the inspiration to do my

*See page 851.

†See page 851.

full duty in the battle of life which has come to me from the example and loving teachings of your beloved father and husband.

Flowers fade in a day, and so I shall send each of you for Gusta and myself in loving remembrance of your dear departed husband and father the book *Their Yesterdays*.^{*} I send this book for the reason that when I read it, March 20th, 1914, I marked one of the passages which seemed to me at the time I read the book to be inspirational. It is on pages 228-9. I wrote in my book the sentiments of my heart at the time regarding President Smith in connection with the words on those pages. What I wrote was as follows: "More than any man I have ever known, President Joseph F. Smith has done this. God bless him forever, and his posterity after him. The fact that he is the Prophet of God today is a great testimony to me of the divinity of 'Mormonism' so called."

Little did I think when I wrote these words that he would have departed this life by now.

One of the most sincere and earnest prayers of my heart has been that President Smith should live to celebrate the one hundredth anniversary of the birth of the Church. I prayed for this some months ago at the close of a Temple fast meeting, and the Lord so abundantly blessed me that I felt my prayer would be answered, and I sat down weeping for joy.

I could go on writing for hours, but I will close by sending my assurance and that of Sister Grant of our profound sympathy, and our most earnest prayer for God to comfort and bless your sorrowing hearts. President Smith sealed us as husband and wife for time and all eternity, and Gusta shares in all the expressions of love for him and admiration of his character in this letter. Again, may God bless you and your loved ones now and forever.

Your affectionate brother,
(Signed) *Heber J. Grant.*

At the grave of President Joseph F. Smith I read a poem entitled "A Real Man"[‡] and I expressed there the hope that I might live to be like Joseph F. Smith. I read at the grave the poem by Eliza R. Snow, written for the Prophet Joseph Smith. "He was beloved, beloved by all."[†] The prayer that I had in my heart, the desire that I had to follow in the footsteps of this man of God, who presided over us with so much inspiration, with so much devotion, with so much integrity to God and to his fellowmen, the desire that I might be like him, is still in my heart. I pray God to bless his memory. I pray God to bless his wives and his children, that they may emulate his most wonderful and splendid example. I bear witness to you that from my early childhood days, when I could not thoroughly understand and comprehend the teachings of the gospel, that I have had my very being thrilled, and tears have rolled down my cheeks, under the inspiration of the living God, as I have listened to Joseph F. Smith when preaching the gospel. I believe that Joseph F. Smith and his son Hyrum M. Smith, more than any other men to whom I have listened, who were born in the Church of Christ in our day, were the greatest preachers

^{*}See page 852.

[‡]See page 852.

[†]See page 853.

of righteousness. I know that whenever I heard that Joseph F. Smith was going to speak in one of the wards, that time and time again as a young man I have left my own ward and gone to listen to him, because he always filled my being and lifted me up as I listened to him proclaim the gospel of Jesus Christ. I bear witness that he was one of the greatest prophets of God that has ever lived; that God was with him from the day that he went forth as a little boy of fifteen years of age, to proclaim the gospel of Jesus Christ in the Hawaiian Islands, until the day when, after giving sixty-five years of his life to the work of God, he closed his earthly career.

May God bless each and all of us who have a knowledge of the divinity of the work in which we are engaged, and may we be faithful to the end as our prophet was, our beloved leader who has left us, Joseph F. Smith, is my prayer, and I ask it in the name of Jesus Christ. Amen.

Providence is Over All

When dark and drear the skies appear,
And doubt and dread would thee enthrall,
Look up, nor fear, the day is near,
And Providence is over all.
From heaven above, His light and love
God giveth freely when we call.
Our utmost need is oft decreed,
And Providence is over all.

With jealous zeal God guards our weal,
And lifts our wayward thoughts above;
When storms assail life's bark so frail,
We seek the haven of His love.
And when our eyes transcend the skies
His gracious purpose is complete,
No more the night distracts our sight—
The clouds are all beneath our feet.

The direst woe that mortals know
Can ne'er the honest heart appall
Who holds the trust—that God is just,
And Providence is over all.
Should foes increase to mar our peace,
Frustrated all their plans shall fall.
Our utmost need is oft decreed.
And Providence is over all.

—Emily Hill Woodmansee

Uphold the Right

Uphold the right, though fierce the fight
And powerful the foe,
And freedom's friend, her cause defend,
Nor fear nor favor show.

No coward can be called a man,
 No friend will friends betray;
 Who will be free, alert must be;
 Indifference will not pay.

Note how they toil whose aim is spoil,
 Who plundering plots devise;
 Yet time will teach that fools o'erreach
 The mark and lose the prize.
 Can justice deign to wrong maintain,
 Whoever wills it so?
 Can honor mate with treacherous hate?
 Can figs on thistles grow?

Dare to be true, and hopeful, too;
 Be watchful, brave and shrewd.
 Weigh every act; be wise, in fact,
 To serve the general good.
 Nor basely yield, nor quit the field—
 Important is the fray;
 Scorn to recede, there is no need
 To give our rights away.

Left-handed fraud let those applaud
 Who would by fraud prevail;
 In freedom's name, contest their claim,
 Use no such word as fail;
 Honor we must each sacred trust,
 And rightful zeal display;
 Our part fulfil, then come what will,
 High heaven will clear the way.
 —Emily Hill Woodmansee

From "Their Yesterdays"

"If the men of a race will perfect the manhood strength of the race; if they will exalt their manhood power; if they will fulfil the mission of life by perfecting and producing ever more perfect lives; if they will endeavor to contribute to the ages to come stronger, better, men than themselves; why, the work of the world will be done even as the plant produces its flowers and fruit, the work of the world will be done. In the exaltation of Life is the remedy for the evils that threaten the race. The reformations that men are always attempting in the social, religious, political, and industrial world are but attempts to change the flavor or quality of the fruit when it is ripening on the tree. The true remedy lies in the life of the tree; in the soil from which it springs; in the source from which the fruit derives its quality and flavor. In the appreciation of Life, in the passion of Life, in the production of Life, in the perfection of Life, in the exaltation of Life, is the salvation of human kind. For this, and this alone, man has right to live—has right to his place and part in Life."—Harold Bell Wright.

A Real Man

Men are of two kinds, and he
 Was of the kind I'd like to be.
 Some preach their virtues, and a few
 Express their lives by what they do.

That sort was he. No flowery phrase
 Or glibly spoken words of praise
 Won friends for him. He wasn't cheap
 Or shallow, but his course ran deep,
 And it was pure. You know the kind.
 Not many in a life you find
 Whose deeds outrun their words so far
 That more than what they seem they are.

There are two kinds of lies as well.
 The kind you live, the ones you tell.
 Back through his years from age to youth
 He never acted one untruth.
 Out in the open light he fought
 And didn't care what others thought
 Nor what they said about his fight
 If he believed that he was right.
 The only deeds he ever hid
 Were acts of kindness that he did.

What speech he had was plain and blunt,
 His was an unembellished front.
 Yet children loved him; babe and boy
 Played with the strength he could employ,
 Without one fear, and they are fleet
 To sense injustice and deceit.
 No back door gossip linked his name
 With any shady tale of shame.
 He did not have to compromise
 With evil-doers, shrewd and wise,
 And let them ply their vicious trade
 Because of some past escapade.

Men are of two kinds, and he
 Was of the kind I'd like to be.
 No door at which he ever knocked
 Against his manly form was locked;
 If ever man on earth was free
 And independent, it was he.
 No broken pledge lost him respect,
 He met all men with head erect;
 And when he passed, I think there went
 A soul to yonder firmament
 So white, so splendid and so fine
 It came complete to God's design.

Edgar A. Guest

Hymn No. 303

Thou dost not weep to weep alone;
 The broad bereavement seems to fall
 Unheeded and unfelt by none:
 He was beloved, beloved by all.

But lo! what joy salutes our grief!
 Bright rainbows crown the tearful gloom,
 Hope, hope eternal, brings relief;
 Faith sounds a triumph o'er the tomb.

It soothes our sorrow, says to thee,
 The Lord in chastening comes to bless:
 God is thy God, and he will be
 A father to the fatherless.

'Tis well with the departed one;
 His heaven-lit lamp was shining bright,
 And when his mortal day went down,
 His spirit fled where reigns no night.

'Tis meet to die as he has died,
 He smiled amid death's conquered gloom,
 While angels waited by his side,
 To bear a kindred spirit home.

Vain are the trophies wealth can give!
 His memory needs no sculptor's art;
 He's left a name—his virtues live,
 'Graved on the tablets of the heart.

—*Eliza R. Snow*

The Home-Going, From Hawaii

A ripple of joy o'er the bloom-bordered vale,
 So musical, innocent, clear—
 A message half-breathed by the sea-faring gale,
 My home-speeding happiness near!
 Ye snowy crowned peaks of my fair, native land,
 Illumined thy white-crested smile;
 The glory I see from this far-distant strand,
 The green-waving summer-clad isle!
 O dear, precious tokens that lovingly come!
 O joy of the Absent One thinking of home!

A fragrance of bliss 'mid the tremulous bower,
 Of free-flowing gladness and cheer,
 A gem-gilded treasure illumines the hour,
 (Those fond-cherished accents I hear!)
 At morn, or when sunset doth rosily burn,
 E'er present thou, theme of my choice,
 A cherished reunion, a welcome return,
 How deep doth my spirit rejoice!
 My Father, my Mother! yes, soon I shall come,
 O joy of the Absent One singing of home!

Minnie Iverson Hodapp.

First Nephi and Archaeology

By Nephi Jensen, President of the Canadian Mission

Every student of American history can instantly recall the time and place of the first landing of Christopher Columbus on American soil. But many of these students would hesitate before answering as to the date of the landing of John Cabot. Nor is it at all strange that the first event should be more easily remembered than the second. The mind naturally seeks for a starting place in history; and the circumstances incident to the beginning of an epoch impress themselves the most vividly upon the mind.

Besides the almost universal custom of erecting monuments commemorative of historical beginnings, the equally prevalent ceremonial celebration of these events also tends to perpetuate the memory of great world movements.

It is for these same reasons that mythology retains the most distinct stories of migrations and colonizations. Nor is America an exception to this rule. Each new effort of the American archæologist to look behind the enigma of the American Indian reveals new proof that the circumstances attending the first settlement of America as told in the Book of Mormon, are the most perfectly preserved in the traditions of the American tribes.

And to one who believes the Book of Mormon, it is not at all surprising that T. Athol Joyce's recent work, *South American Archaeology*, published in 1912, should furnish new and additional corroboration of the story of the Nephite migration to the "promised land."

The salient historical incidents connected with this migration, as recorded in First Nephi are as follows:

(1) That the four sons of Lehi, who left Jerusalem, 600 B. C., were the chief figures in the colonization of South America (I Nephi 2-3); (2) that Nephi, the youngest, became the ruler (Ib. ch. 2-3); (3) that shortly after leaving Jerusalem, Lehi was shown, in a dream, that the four sons should return to Jerusalem for the brass plates containing a record of their forefathers, and that before these plates were obtained Laman, the oldest brother, became angry with Nephi and attempted to dissuade him from his determination to obtain the plates (Ib. 3-4); (4) that before they embarked for the promised land a peculiar compass

was given them which continually pointed in the direction they should sail (Ib. 16); (5) that the land they sailed for was called the "promised land" (Ib. 18); (6) and that the people were named after their first leader, "Nephites."

Here are six historical items relating to the Nephite colonization of South America, as detailed in the first book of the Book of Mormon. Are they facts? Did these events really occur? What answers do the archæologists give to these important questions?

1. That the knowledge of the coming of the four brothers, Laman, Lemuel, Sam and Nephi, to South America, and that Nephi, the youngest, became the ruler, was not forgotten by South American tribes, is evident from statements in Baldwin's *Ancient America*. On page 264 of his work, Baldwin makes the following quotation from Montesinos:

"It [the civilization of South America] was originated, he says, by a people led by four brothers, who settled in the Valley of Cuzco, and developed civilization there in very human way. The youngest of these brothers assumed supreme authority, and became the first of a long line of sovereigns."

Daniel Brinton, a more recent writer on American archæology, in his *Myths of the New World*, page 94, gives a similar account of the settlement of South America:

"Hardly a nation on the continent but seems to have had some vague tradition of an origin from four brothers, to have at some time been led by four leaders or princes, or in some manner to have connected the appearances and action of four important personages with its earliest traditional history."

2. Professor Joyce also relates a distorted story of the coming of four brothers whose names he gives as Ayar, Manco, Cachi, Auca; and what is more remarkable is the story he gives of a dispute which took place between Manco, the oldest of these brothers, and the youngest. To quote *South American Archæology*, page 79, by T. Athol Joyce:

"Apparently Manco became jealous of his brothers, and took means to remove them, but the account of their fate has become invested with the glamor of the supernatural. Ayar was persuaded to return for certain golden vases, and the figure of a llama, the latter being a kind of a sacred standard, which he was told had been left in a cave."

It is not difficult to find in this quotation some confirmation of Nephi's story of the return for the brass plates. It will be observed that it was the younger of the brothers who was "persuaded to return for the golden vases," and that it was the older brother who manifested the jealousy towards the younger.

3. Professor Joyce gives even a clearer corroboration of Nephi's story of the peculiar compass which was used on the voyage across the ocean. To quote:

"Manco, the leader, carried a golden staff, which, it was prophesied, would sink into the earth at the spot destined by fate for their future home. This staff was probably merely an implement for testing the depth of the soil, and thereby affording an indication of its agricultural quality" (Ib 79).

It will be observed that the characteristics of both Nephi's compass and "Manco's golden staff" were the same. Neither acted like the ordinary compass. Both assisted in the discovery of the "promised land."

4. Both Nephi and Joyce designate the land which the colony set sail for as the "promised land."

"Ayar was the last to perish; he had developed wings, and when the travelers came in sight of their promised land, his brother bade him fly to the top of the hill, where afterwards stood the great Sun-temple, and take possession" (Ib 79).

5. Even the fact of the people of the colony being named after their first leader is preserved in the traditions. Mr. Joyce says:

"The immigrants, called Cara, after their first leader, seized a number of villages, and, being better armed and more warlike than the aborigines, succeeded in establishing themselves firmly in the country."

Is there not here a striking agreement between Nephi's story and the discoveries of archæologists concerning five important historical incidents? What is the explanation of this harmony in the prophet's narrative, and the scientist's findings? Manifestly both are based upon facts. Can we escape the conclusion that the man who gave the Book of Mormon to the world had access to some source of truth concerning a hidden subject?

First Nephi is undoubtedly history and not fiction. What was the source of this historical information, in 1829, the time when the Book of Mormon was published? How did the young farmer, Joseph Smith, discover that South America was settled by a colony led by four brothers; that the youngest of these brothers became the ruler; that after they had started on their journey to the "promised land" they returned to Jerusalem for certain brass plates; that they were guided on their voyage by a peculiar compass; that the land for which they set sail was to them a "promised land;" and that the people were named "Nephites" after their first ruler? I recently asked a very learned infidel this question, and he instantly replied:

"I think Joseph Smith got his information from Spaulding's Manuscript."

When I asked my friend how Spaulding found out, he said, "He imagined it."

But the skeptic's explanation does not explain. Is it thinkable that either Joseph Smith or Solomon Spaulding just "imagined" all these things and that their guesses turned out to be facts? Is it not as easy to believe that Hamlet could be composed by shaking letters in a hat, as to believe that the man who gave the Book of Mormon to the world guessed at all these things and guessed right in every instance?

Nor were there human sources available to either Spaulding or Joseph Smith in the early part of the nineteenth century from which either could have ascertained all this historical matter. Even Charles A. Shook, the only writer who has made any serious attempt to meet the claims of the Book of Mormon with arguments based upon archæological discoveries, does not so much as hint at the availability of these historical facts to either Spaulding or Joseph Smith. Nor could the claim that these historical circumstances in First Nephi were accessible to either Joseph Smith or Solomon Spaulding, be sustained by any respectable proof. For, even at this late date, both Daniel Brinton and T. Athol Joyce agree that American archæology is yet in its infancy.

And with the alleged connection of Solomon Spaulding with the origin of the Book of Mormon completely exploded, it becomes solely a matter of determining how Joseph Smith was able to write all these undoubted historical incidents and circumstances into the first book of the American volume of scripture. What was his means of knowing all these things? He did not learn it from any book. There was no book at that time that contained this information. Nor did anyone tell him. For there was no one who could tell him.

Ingersol, speaking of the Bible once said, "If a book had been found on the earth by the first man, it might have been regarded a work of God." With equal truth it can be said, if any man should find a book which no man could write, he would know that God at least assisted in its production. Is not the Book of Mormon such a book? Can anyone who is acquainted with the unnumbered evidences of the divinity of this Book doubt its inspiration? As the voice of science, in ever increasing clearness, unites with the voice of the calm spirit of certainty that the Record breathes into the heart, we can but exclaim, "What hath God wrought!"



SCENE AT LOGAN TEMPLE, MAY 28, 1919

Here are lined up sixty-two automobiles waiting to take temple workers home, after the day's work in the holy house is done.

Temple Work at Logan

By Dr. M. C. Merrill, Horticulturist, Utah Agricultural College

If any Latter-day Saint who, of course, has the interest of temple work at heart, would wish to see a sight to make him rejoice, let him pass by the Logan temple on almost any of its open days. Seeing is believing, and both seeing and believing are good for the soul. If he would feel even better about it, let him enter the temple and join the throngs there assembled.

The Logan temple stands majestically on a beautifully prominent hill overlooking the city. It is just off the picturesque boulevard which connects the city and the Agricultural college. I frequently pass along the boulevard, on my way to and from the college. It has always been a matter of both interest and satisfaction to me to see the crowds of people entering the temple by morning, or leaving it by evening. Especially has this been the case since the opening following the influenza close-down of the winter.

To accommodate the great numbers desiring to do temple work, it has been necessary to have three shifts during the day.

Hence, often as I have been returning from the college, about six o'clock, I have seen vast numbers of people leaving the towering building wherein they have been performing the gospel ordinances in a loving spirit of generosity, in order that long-departed ancestors and relatives might also enjoy the gospel joys. I want to tell you it is a sight worth contemplating—to see young men and women in the prime of life, as well as the old and the gray and the feeble, unselfishly going to and from the holy structure day after day to perform this noble work.

During the short days of winter the gathering would commence before sunup, and the work would continue until dusk was beginning to enwrap the world in darkness. All during the daylight hours, therefore, the hearts of these children of men were turned in good deeds and loving remembrance to their progenitors of generations back. Think you it is not a novel sight worth reflecting upon? Turn or go where you will, kind friends, where, in all this world, will you find such generous manifestations of devotion to kindred far distant in time and space as that to be seen in and about the temples of the Latter-day Saints? Does it not thrill you with a convincingness of the divinity, the beauty, and the everlasting expanse of the glorious gospel work we are agents in performing? Yet, are you and I doing all that we might in the good cause? Are we doing our share?

As I passed up the boulevard, on Wednesday, May 28, of this year, the view about the temple thrilled and cheered me exceedingly. I felt so joyous about it that I returned from the college immediately and had a picture taken of the scene, especially for the *Era*, that your readers might have some of the satisfaction of seeing what I saw. The automobiles that had brought the temple workers were lined up on each side of the street as close as they could stand for more than a block. I counted sixty-two cars in that quiet, eloquent procession! Besides the people who came from the distance in this modern fashion, there were scores and scores of others who walked to the temple or went by street car.

An interesting feature of the temple work in Logan is the fact that many parents who can make arrangements to leave their homes for the school year, move to this "Athens of Utah" with their families during that period. The children are put to work in the district school, those of high school age attend the Brigham Young College or the Logan High School, and the older ones enroll at the Agricultural College. Temple work and educational work among our people go hand in hand exceedingly well, and this is especially exemplified in Logan.

Logan, Utah.

Discharged

By Henry Nicol Adamson

On a dull November evening, Nan Robb looked out of the office window at the rain and the tops of umbrellas, and decided she would emigrate. She was tired of the big monotony of her life in Leith. After the war, lots of girls and men would sail away to new lands, leaving stuffy offices and crowded cities, to start out upon a life of adventure. Nan's mouth set in a determined line. "I'll go with them," she murmured to herself, turning from the window. She covered her typewriter, and arranged some papers in a neat pile.

From the University tower across the Park six o'clock was chiming, and everyone was getting ready to leave the office.

Nan had no engagement to keep. She might have joined the opera party, but that would mean an expense, and at present she was saving every cent she could against the day when she would sail away to the colonies.

"Good night, Nan! Wish you were coming," cried one.

"Thank you!" answered Nan cheerily. "Sorry I can't. There's a pile of darning and sewing awaiting me when I get home."

It was still raining heavily when Nan emerged into the street. She stepped back to the doorway of the office to open out her umbrella. It was a new one, and she had some difficulty in getting it to go up. As she stood struggling with the catch, the swing doors behind her opened, and a man came out. Nan had seen him before. He was the new head of one of the departments. In the lapel of his coat he wore a discharge badge, and down one side of his face there was the mark of an ugly wound. But he was a handsome man, despite the scar, with grey, kind eyes, and a strong square chin. Nan looked up from the obstinate umbrella, and met his eyes.

"Allow me, please," he said, taking the umbrella from her hands.

"Oh, thank you!" exclaimed Nan. "Something has gone wrong inside, I'm afraid."

She watched his strong fingers manipulate the stiff little catch, and in a second or two the umbrella was up.

"Thank you very much!" said Nan, when he handed it to her. The man smiled, and, raising his hat, wished her good evening. At the depot, Nan waited for her car. She had been

standing on the wet pavement for fully five minutes when at last it appeared, but, to her annoyance, she found that it was full; there was not even standing room.

"Well, that decides me—I'll have lunch out," she said to herself, as she turned away and made her way to Hart's Lunch-room. "At any rate, I wasn't feeling in a mood for lonely lodgings and stockings to darn to-night.

In the lunch-room, Nan's favorite corner table was empty. She sat down, and after a chat with the pretty, red-haired waitress, ordered luncheon. From the depth of her big coat pocket she produced some brightly illustrated booklets. They were guides for prospective emigrants, guides to Australia, New Zealand, and Canada. Nan began to study them while she waited for lunch.

* * *

Lee Herps lost count of time among the interesting books spread all over the counter of the Emigration Office.

"Can I do anything for you, sir?" a clerk broke in, after he had watched the big man with the scarred face go through guide after guide.

"Thank you; I'll be glad if you will let me have one or two of these. I'm thinking of giving the colonies a trial, but I'm blest if I can make up my mind where to go," Herps laughed. The clerk glanced sympathetically at the discharged man. There was a bitter ring in that laugh; it was not happy.

"Certainly, sir; take one of each, and if we can help you in your choice, it will give us pleasure to do so. What line of business, may I ask?"

"Engineering—structural."

"Oh, there's a splendid field for you then, sir, in Canada, or the Argentine."

Herps accepted the booklets the clerk had chosen for him, and after thanking the young man for his interest, and promising to look in again soon, he hurried out into Regent Street. When he glanced at the clock over the Waverly Station, he discovered that it was past the lunch hour at his boarding-house in Crestdale. He decided he would have lunch in the city.

Nan did not see Lee Herps enter Hart's. She was so engrossed in a booklet, bearing the title, "California, Land of Eternal Sunshine," that the big man sat fully three minutes studying the serious little face opposite him before Nan raised her eyes from the delights of California. A flush spread over her face as she recognized him. Herps felt a thrill of pleasure as he smiled across the table into her bright eyes.

"You are Miss Robb, from Department F," he said. "I hope you don't mind me sitting here—it was the only empty chair." There was a hint of apology in his voice.

"Of course not," answered Nan; and then, feeling some embarrassment in the pause that followed, she continued:

"You have just lately come to the office, Mr. Herps?"

"Yes, I was only discharged from the army a month ago. My Colonel used his influence to get me into the ministry here until things became normal." His eyes had been resting on the booklet in Nan's hands as he spoke. She followed his glance, and decided that emigration would be a good topic of conversation until she had finished lunch.

"I'm just wondering," she explained, "which part of the world I should emigrate to as soon as this country can do without me."

"Well, that's a coincidence!" said Herps, "for I've been wondering just the very same thing." The waitress interrupted them for his order. When he had given it, he pulled a few pamphlets out of his pocket.

"Have you seen these?" he asked, and his eyes were losing some of their graveness. How easy it was to speak to this sweet little girl! He wanted to tell her lots of things, although this was only the second time he had spoken to her. He was a lonely man, with few friends and no home ties. Life had been a very grey, disappointing business since he had come out of the hospital. He had felt like a loose thread, with no particular aim or ambition, and very conscious of his loneliness. The thought of emigrating to a new land and, as it were, starting life over again, was the one and only thing over which he felt or showed the least enthusiasm.

Nan looked over his booklets.

"Yes, I've got most of them. They all looked so inviting that it's difficult for one to decide, isn't it?"

"Yes. I suppose the best thing to do is to get to know where one's particular talents will be most appreciated. Structural engineering is my forte, and a man was advising me to-day to try the Argentine."

"Oh, you'll have no difficulty. A man never has. A hundred positions will present themselves to you. But it's different with a girl, the end of war has placed such crowds of us on the business market. And then I'm only a shorthand typist. I see from this Queensland booklet that typists get good pay in the sugar plantation offices. She held out the leaflet to him.

"I don't know much about Queensland," he said, "but I know a fellow in France who came from there; his father had a big sugar place. I wonder if I could get some particulars of the life and business prospects from him?"

"Oh, I would be very grateful if you could!" said Nan.

They left the lunch-room together, each carrying the little bundle of emigration papers which were to decide their desti-

nies. Nan returned to her parlor-bedroom and her pile of darning with a light heart and a song on her lips. Lee Herps entered his boarding-house whistling a line of popular ragtime, and with a gladness in his serious grey eyes. Each had found a friend.

* * *

There are few prettier walks round the suburbs of Leith than the long, undulating road that winds its way eastwards along the Fitzroy plateau. If one follows the road far enough, it soon leaves Fitzroy behind, and meanders through a picturesque little village. One pleasant December afternoon, Nan and Lee Herps set out upon the Fitzroy Road. Their friendship had already ripened considerably. It was not the first time they had walked together to the little village through which the long road passes ere it loses itself in the hills. On this particular day they did not speak of their emigration schemes. It was practically decided that Queensland was the place for Nan. Herps' soldier friend had sent a glowing account of the congenial conditions of labor in that thriving part of the universe. And Herps himself was in communication with the Argentine government regarding a fine position there.

"What a day!" exclaimed Nan, inhaling deep breaths of the pure air. "Doesn't our native land look grand even in the winter?"

"Rather!" replied Herps. "Great old place, North Britain, isn't it? Sort of gets round your heart-strings and refuses to be dislodged. I'm beginning to feel quite sorry at the prospect of leaving it, aren't you?"

"Yes; I am. Somehow, you forget about the dullness of the winter and the greyness of the days by the time the first snow-drop appears and the sun warms the heart of the world."

From a rise on the road they looked down upon the little village. They observed the old village well, its ivy-covered little church and school. They watched the lazy smoke rise from the peaceful roofs in the still December air, they saw the well-kept gardens and the muslin-curtained windows, behind which little scenes of love and happiness were enacted every day. They heard the shrill laughter of little children around the doors, which made the scene more divine, and the contented clucking of some hens over their afternoon meal.

"It would be heaven," murmured Herps softly to the girl at his side. He caught her arm and gently wheeled her round so that she stood facing him. He watched the lovely color that flooded her face, and his voice trembled.

"Nan, don't go away. Let us stay in North Britain, dear little girl. Nothing could be better than this village here."

"It's lovely. Oh, I don't want to leave it."

Nan's eyes were shining, and her lips quivered with tenderness. "Well, we won't. The cottage at the end of the row is empty. We'll take it. I love you, and I won't let you go."

He took her hands in his, and waited breathlessly for her decision.

"I'd rather have the end cottage than anything in the world except—you."

The road is a public one and on a Sunday there are many passers-by. Lee Herps slipped his arm through the arm of the girl he loved, and together they went off to inspect "their" cottage.

That night Nan, with a happy smile, consigned her emigration booklets to the waste-paper basket, but Lee Herps kept his to adorn the shelf of the book-rack he meant to have in their after-the-war cottage parlor.

O Thou Supreme, Sweet Evening Star

O thou sublime, sweet Evening Star,
Let soft thy radiance beam afar,
And send thy chaste and mellow light
On waves of peace this balmy night.

Aye, shed thy gleam to soothe and bless
The weary and the comfortless;
Thou, one brief moment, canst beguile
Their tender yearning with a smile.

Lend, too, the charm of thy pure ray
O'er pathways of the good, the gay,
And, in thy genial, cherished glance,
Some new-learned rapture oft enhance.

For eyes that sparkle young and fair,
For heads bent low with silv'ry hair,
For young or old, forlorn or gay,
Shed forth thy holy gleam, I pray.

O thou serene, bright Evening Star,
Shed forth thy radiant beam afar,
O'er those who sleep, o'er those who wake,
Let fall thy smile, for Hope's sweet sake!

Minnie Iverson Hodapp.



THE PEACE CONFERENCE AT VERSAILLES

The skill, the patience, the genius of man has now accomplished those results which for ages have been deemed impossible, which have been considered as the dreams of the mad.

As Dædalus foretold, like the eagle or the stormy petrel, man spreads broad wings that bear him above the highest mountain peaks, and over the still or turbulent seas; like the swift dolphin or the huge leviathan, he swims beneath and outspeeds the driven wave; with a knowledge that appears like the art of magic, he sends his words through space, making the distance across the lands as though it were not, and passing over the outstretched ocean brine from coast to coast of continents, from zone to zone, instant transference of his thoughts around the world.

Yet better than this, the Intelligence of Man struggles to make true the Hope of the Ages, the longed-for Republic of Plato, or, beyond that, the modern thought—*A League of Nations*, that Right and Justice shall prevail, that Hate shall recoil upon itself and die, and Love be triumphant in the Souls of Men.

Contemporary with the Wars of Athens were the Teachings of Socrates; the cruelties and prides

of the Rajahs of India were met with the example of Buddha, the lust for world power of Rome was counterbalanced by the Inspired Words of Jesus. Now in the Twentieth Century since the Birth of Christ, the world has witnessed the greatest war of all time. So, too, it has known a Peace Conference unmatched in History. Before that assembly of master minds were brought for consideration the most momentous of questions. Neither in ancient nor in modern days has any Council of Men needed more to be guided in Wisdom and Love of Justice than that one which sat in the Hall of Mirrors at Versailles. The military genius of Marshal Foch, as Commander in Chief of the Allied Armies, the Entente, gave place to the genius of Civic Power to President Woodrow Wilson of the United States, Premier Georges Clemenceau of France, and David Lloyd-George of Great Britain. Well might mankind have waited in awe to learn that there was made no mistake, that the policy of each man was guided by the widest, the wisest desire for the bringing about, for the maintenance of the Universal Good. Be it true that the Children of our Children's Children shall remember them in Gratitude, shall call them blessed, the divinely guided Benefactors of the Human Race!

Alfred Lambourne.



Modern Spiritualistic and Latter-day Saint Views

By First Lieutenant Calvin S. Smith, Chaplain U. S. A.

On May 29, I heard an exposition of Spiritualism by Sir Arthur Conan Doyle, at Manchester, England, who explained his conversion to Spiritualism from materialism. He then gave proofs with respect to Spiritualism and explained his views.

They believe that the possibility of communicating with the dead by means of mediums is an established and scientifically proved fact. Sir Conan Doyle referred to Crookes, Flammarion, Judge Edmonds, of the U. S. Supreme Court, and Russel Wallace. He told of some of his own personal experiences, with his own son.

The Spiritualists believe that evidence that could not be explained away in any other way than by spiritualistic conceptions prove the existence of spirits and the power of the medium to control them. For instance, a scale on a concrete base and under a glass case with a one pound weight on one side was balanced through the efforts of a medium. The pendulum of a clock on a concrete base and under a glass case was made to swing by a medium. Reliable witnesses testified to it, and mediums were ready to duplicate this feat. Reliable witnesses were ready to testify that they had seen a medium rise from the floor. They had also seen the medium cross the street in the air. That these things could be demonstrated was the claim of Sir Arthur.

He claimed that the remarkable sameness of testimony of all the mediums was one evidence of the truth of their claims to communicate with the dead. Of course mediums are not always successful, and spirits being good, bad and indifferent, as are men, gave varying and vexing answers.

Sir Arthur said that the Spiritualists have gained the following information from the dead:

The spirits are etheric bodies. These etheric bodies seem as substantial to them as our mortal bodies do to us.

The etherial body is the exact counterpart or image of the mortal or physical body, but tends to develop to maturity if it is the spirit of a child; and it resumes some youth in the old. A mother would not recognize her young child, but the child would recognize its mother.

Sex love exists beyond the grave.

The spirits do not distinguish between religions, but debated the subject of incarnation or the resurrection and resumption of a mortal body.

There were good and bad spirits. It may be dangerous to meddle with spirits because they might mislead you. He himself had been benefited by his experience and had been converted to spiritualism from materialism.

The object of Spiritualism was spirituality. Spirituality might be summed up as unselfishness.

The Latter-day Saints believe in the possibility of communicating with departed spirits and they may be good or bad. A test for distinguishing them has been given in the Doctrine and Covenants, Sec. 50, verses 30-35, page 201. The Saints are promised the power of control over these spirits. The Church does not have professional mediums or anything like them, but there have been instances testified of, of communication with the departed through dreams or vision. As a general thing the Church relies on its leaders for more sure and safe guidance than is to be obtained by individuals from individuals. They believe in going to the Source of light.

The Latter-day Saints are not surprised at the performance of miracles. "God moves in a mysterious way his wonders to perform" is true only because we are ignorant of the natural laws and processes by which he works. If the gospel is true, it is not surprising that mediums are accomplishing weird, uncanny, mysterious things by means of the false spiritual agencies under their control.

In a sense the Latter-day Saint, is a materialist. He believes that spirit is material, whether or not it be ether or etheric he may not know. Body and Spirit together are the soul—Doc. and Cov. sec. 88 verse 15. Material cannot be created or destroyed, but may be changed in form. He believes that the spirit is the counterpart of the body. Instances have been related where the spirit has returned after leaving the body. He believes in eternal growth of spirit. He believes that spirits work and play and live and learn; they also love and hate in the next world. He believes that the gospel is being preached to the spirits, and is not surprised that they debate the incarnation. In this sense the spiritualist is a materialist.

On the subject of incarnation the Latter-day Saint believes that he is in a position to give the spirits some information. Also he may enlighten the Spiritualist.

One of the Latter-day Saints' most precious doctrines is the eternity of the marriage covenant and the duration of sex love in the spirit world as is evidenced in the song, "O my Father."

His conception of God is a perfect man, and his ideal is to

be like God. "Be ye, therefore, perfect as your Father in heaven is perfect."

It is a striking thing that scientific spiritualism corresponds with our views in so many things. The fact that it so appears, shows that it is learning something. Is the hand of God in it to prepare the people of the world for the Church of Jesus Christ of Latter-day Saints, and is He using science and scientists and clairvoyants as his agents, or is Satan devising a scheme to deceive the every clcet?

64 Lofthouse Place, Leeds, England

What of Yesterday?

What did you do with yesterday,
 When you turned the used page over?
 Did you do it quick with a sorry sigh,
 Or turn it slowly and happily,
 With a lingering touch on the cover?

What did you do with yesterday
 When you woke in the early morning?
 With prayer did you enter the "gates of day"
 And at the feet of the Savior lay
 The hours from the very dawning?

What was it you thought of yesterday,
 As you lay in the dawning thinking?
 Had you done all things in the way you should?
 Did memory bring you naught but good,
 Or from some was your memory shrinking?

A pure, sweet day was yesterday,
 When you early rose to greet it.
 It came to you as a glorious gift,
 Or a flake of snow from the great snowdrift
 Of the year—as you came to meet it.

Today will soon be as yesterday.
 The hours go silently winging
 Their backward way to the vanished years.
 Some are wet with a rain of tears,
 And some are joyfully singing.

Then ere today becomes yesterday,
 And the used page be turned over,
 Fill every hour with an incense sweet,
 Worthy to lay at the Savior's feet,
 And write his name on the cover.

Hobart, Tasmania.

A. C. A. Dean Hewer.

"This is the Place"

By John G. McQuarrie

When, in 1847, Brigham Young, at the head of the western exodus which resulted in the settlement of this intermountain region, first looked from the heights of the Wasatch mountains into the valley of the Great Salt Lake, he exclaimed, "This is the place." This brief statement, when fully appreciated, has a meaning and significance comparable in importance to the statement of Jesus when he said to the woman of Samaria, "I am He." The latter designated the person through whom the redemption of the world was to be brought about; the former, the place where his people should gather.

A person unacquainted with the history leading up to it, and the events which were to follow it, would naturally draw from this statement only the meaning that it was a place where weary pilgrims might find rest, or where colonists might build homes. But the pioneers following this modern Joshua in their long, hard journey had passed over broad, unoccupied plains, and by beautiful, clear streams of fresh and flowing water, and through mountains rich in the precious metals. Still they did not see The Place, the setting where the great world drama was about to be staged, until they looked out upon that land which the Catholic fathers, the Spanish explorers, and the American trappers, who had previously visited it, regarded as a desolation or, at best, a land suited only for the Indian, the hunter, the prospector, and the adventurer.

In order to better understand the import of this statement, and the religious movement which prompted it, let us consider for a moment the history of the past, and the prophetic utterances which Brigham Young and his associates felt assured they were helping to fulfil. The writings of the prophets of Israel, for the most part, consist of pleadings, warning, rebukes, and judgments; and the history of Israel, as contained in the Old Testament, with the exception of brief periods of phenomenal prosperity which made their reverses more pronounced, in one of defeat, disaster, dispersion, and, finally, national destruction. But there are two hopeful themes running through their inspired writings upon which the prophets delighted to dwell, and which the people never lost sight of. The first was the coming of the Messiah. The second, the permanent establishment of

Zion in the last days. If their kings were defeated, Immanuel would triumph. If the land of Canaan were trodden down, the land of Joseph would flourish. If they were scattered, they would be gathered again. If the temple of Solomon were destroyed, the Lord's house would still be built "in the tops of the mountains."

Joseph Smith, shortly after organizing the Church, the members of which were now seeking a western home, had made it known that the time had come when the Lord would fulfil his promises in relation to the gathering of Israel and the establishment of Zion, and that the place especially prepared and suited for the carrying out of these purposes, was



AMERICA PREEMINENTLY A LAND OF PEACE AND LIBERTY

"On the Western hemisphere every country has free access to the sea."

somewhere in the Rocky Mountains. This message was in the mind of Brigham Young when he said, "This is the place!" We can appreciate, to some degree, the joy it brought to his heart, and to the hearts of the earnest men and women, who were following him when the *place* was designated, and they realized that they were looking out upon the Promised Land.

The object of this brief discussion is to point out, in the light of its present development and geographical position in the world, how perfectly the *place* is adapted for the purpose it is intended to serve.

The bearing and influence which the topography and geographical location of a country have upon the development

and accomplishments of a people, are so well understood and recognized, that the reader will appreciate without argument, the necessity of a special place being prepared and selected for the carrying out of certain great purposes. When Abraham was called to father a nation whose special mission it should be to establish in the world the idea of *the one supreme God*, it was necessary to lead him from the rich and unvaried valley of the Euphrates into a land of varied climate which would afford an opportunity for a more varied development; a land separated



"Every European waterway is land-bound—every outlet, a strategic point for which nations must fight."

by deserts, mountains, and seas, from nations steeped in false ideas and bound by false traditions: a place where the people might enjoy at least a partial seclusion, until they became established in the higher ideals, and fitted, in a degree, to maintain these ideals in the world. Still, if this people were to be of any use to the world by way of diffusing light through the spiritual and mental darkness which prevailed, their seclu-

sion could not be such that it would shut them off from contact with the world. We find, therefore, that Palestine, the place selected, was on the crest of the "Fertile Crescent" on the great highway of trade, the most public place in that world in which Abraham, and David, and Jesus lived.

Unfortunately, however, so far as the permanence of their homes and institutions was concerned, Jerusalem was the strategic point of this little world, and Palestine was, from its location, the buffer state between Egypt and Babylon; between Assyria and Phœnicia. There could not be a great war without Jerusalem in some way being involved. More battles have been fought around the "Holy City," than any other city in the world; and, time after time, its temples have been torn down and its libraries destroyed, and its people scattered, until finally, the Jews have become a nation without a country, and a people without a home.

It might be observed in passing that the scattering of Israel, the diffusion of their blood, and also their ideas, as men became more widely distributed on the earth, were parts of the divine plan.

For reasons, which the history of the past will help us to recognize, the *place* suitable for the establishment of a permanent Zion, a commonwealth which would become a glory and light to the world, should possess the advantages of Israel's ancient home,—such as variety in climate, seclusion from close contact with old established systems and philosophies, and yet hold a position in the eyes of the world where it could not be hidden. Moreover, it should be a place rich in the material things of life that the arts and trades might flourish at home, and the missions abroad be sustained. This Zion should also be pre-eminently the land of peace, far removed from strife, where she might sit secure amid the crash of nations, the decay of systems, and the breaking up of institutions which must precede that age when service shall supplant competition, and love as a controlling factor drive force from the world.

Was Brigham Young right? Is this *the place*, possessing all the features and advantages necessary for the accomplishment of the purposes predicted by the prophets which comprehended the fulfilling of Israel's mission to our Father's family?

1. The temporary seclusion which the *place* afforded has been such that the organizations of the Church have been thoroughly worked out, and the institutions and agencies of development so established that the Latter-day Saints are now prepared to maintain their position and uphold their ideals in the world.

2. The material wealth and advantages of these mountains and valleys have been gradually unveiled until we can now see plainly a place that fulfils to the letter, the description given of the land of Joseph by Moses (See Deut. 33:13-18). There is hardly a precious metal or mineral necessary in the complex business and industrial world, which is not found in this inter-mountain basin,* and somewhere, from Utah's Dixie to the wheat fields of Idaho, is being produced as great a variety of food products as could have been gathered by the Pharaohs of Egypt, the kings of Assyria, or the emperors of Rome, from their vast dominions.

3. With the awakening of the Orient and the opening of the Panama canal, the Pacific will naturally become as active as the Atlantic in bearing the commerce of nations. In this event, the center of the world's activities will shift to the United States. We shall then find the designated place on the crest of the continent, and on the great highway of trade and traffic, the most prominent place in the world. Salt Lake City occupies a position, so far as contact is concerned with the great modern nations, similar to that which Jerusalem occupied in the little world in which David and the Master lived.

4. The most striking feature, however, is that with all these advantages, it is so situated that it can never be a battlefield; that is, it is not a strategic point, for which nations need to fight in their struggle for advantage. So long as nations live under the competitive system, they will strive to secure, as a protection to their trade, the freedom of the seas and the control of the waterways which furnish the outlet for their products. They will also try to make secure the natural walls of their respective homes. For example, the United States could not permit Mexico to hold the mouth of the Mississippi river, nor any other nation to control the ports of the Atlantic or the Pacific. Dr. H. H. Powers, in a series of lectures given before the Brigham Young University on the causes of war in Europe, pointed out, as the principal cause, the fact that every waterway was land-bound and that every outlet is a strategic point for which nations must fight. Turkey holds the key to the natural gateway of the vast territory of Russia. The Adriatic is

*There are at least 190 useful minerals found in the state of Utah, among them, agate, alum minerals, arsenic, asphalt, azurite, basalt, bismuth, bituminous rock, brown iron ore, calamine, carnotite, cement material, chalcedony, clay, coal, coke, copper, cuprite, gas, gold, granite, gypsum, hematite, iron, lead, limestone, manganese ore, marble, natural gas, niter, onyx, oil shale, ozokerite, petroleum, phosphate rock, platinum, potash, quicksilver, radium, salt, sand and gravel, sandstone, shale, silver, slate, sulphur, topaz, uintaite, zinc. Idaho has at least one hundred useful minerals. For a complete list, see Bulletin 624, U. S. Geological Survey.—*Editors.*

the avenue of trade for Italy; Austria and Serbia and Albania really hold the point that controls this important waterway. The rivers of Germany have their outlet into the North Sea through Belgium and Holland. She has no suitable naval base, and cannot control the channels by which she reaches the open seas. England, with her forts at Gibraltar and her navy in the English channel, and across the North Sea, really holds the gateways of Europe; and if we look to Western Asia, we will see that the island Empire of Japan holds a similar strong position, controlling the outlets of Asia to the Pacific. A glance at the accompanying map will show that these causes are all eliminated on the Western Hemisphere. Canada, the United States, Mexico, Central America, and all the countries of South America, have free access to the seas.

This is pre-eminently the continent of peace, and also of liberty. It is war and national dangers that make for autocracies and kingdoms. It is peace and security which stimulate democracy and give opportunity for individual responsibility and judgment to develop and become active. There are few questions which concern America alone which cannot be settled by arbitration.

The *place* selected is not only on the western hemisphere, but is in the best section of that hemisphere, and under the control of the greatest Government the world has ever known; and it is also in the securest part of this favorite land. If the United States should be attacked from the Atlantic, the seaboard might suffer, but it is not at all probable that her armies would be pushed back through the Mississippi valley and the Rocky mountains into this section. If we were attacked from the Pacific, though California might be taken, an army could hardly push its way through the Sierra Nevada mountains and across the great deserts which intervene between these and the valley of the Great Salt Lake. Moreover, if our seaports were taken, a very improbable thing, and the Mississippi controlled, terms of peace would necessarily be made. There would be no necessity of pushing the conquest further.

While as a people the Latter-day Saints expect to take part in the world's activities, whether of peace or of war, and to do, as they have always done, their full part in upholding every movement which makes for the uplift of humanity and for the freedom of the world, still, it is something to know that while some take part in the victories of war, others may continue unmolested about the victories of peace; and furthermore, to know that their homes will be safe, that their temples will not be torn down, nor their libraries, the accumulation of revealed and acquired knowledge, be destroyed, and their treasures lost, as such treasures have been at Alexandria, Jerusalem and Athens.

Imagine the position Salt Lake City, San Francisco, New York, Paris, Berlin, London, Constantinople, or Tokyo, or any important city upon the world's great highways; then think of the difference in the security of the first, for the things which we feel are so vital to the accomplishment of the special mission before us!

Surely Brigham Young was right when he said: "*This is the place.*" We have seclusion, security and plenty. The Lord has done his part. He has prepared the *place*. He has revealed the truth. He has bestowed the authority, and deeply should the Latter-day Saints feel the obligation resting upon them to so live that their lives may be examples to the world, and that they may faithfully perform their duty and service to mankind.

The Heroic Age

We live in an heroic age
Nor may we thought or action gauge
By those same standards we had used,
E'er hell on earth its Furies loosed.

We count not time by days nor whiles,
But by the ships that cross the miles,
Nor do we count in terms of space—
The World has grown so small a place.

We count not wealth, but give it free,
What though our treasures strew the sea—
Our ships still sail, and more and more
Shall carry from our boundless store.

We count not love, but lay it higher
Upon our holy altar fire,
And O, dear Lord, we know the price,
For love is life's sweet Paradise.

We count not life, for who would be
A living soul and yet not free?
O countless dead, on blood-drenched sod,
Yet more shall tread where ye have trod!

We count not self nor present hour—
But hold it as our sacred dower
To cleanse the world of tyranny
That unborn nations may be free.

We live in an heroic age,
One glimpse of God's infinite page,
For all our loss and pain intense,
Vouchsafes an holy recompense.

Salt Lake City

May Belle T. Davis

The Bride

By Elizabeth Cannon Porter

"What are those people going into Unity Hall for?" asked Miriam Manners of her brother Alfred Trent, as she turned from the window. "Some kind of a 'Mormon' meeting, I believe. A 'Mormon' apostle going to talk on 'Salvation for the Dead,'" replied Trent.

"So they call them apostles!" mused his sister. "I think that I would like to hear it." The car was then ordered, and her cloak brought, and Miriam ventured forth to hear an exposition of the gospel for the first time.

When the magnificent limousine drove up to the curb, and the liveried chauffeur lifted out the richly clothed woman, Elder Sam Brink, from Idaho, was standing on the sidewalk. A dull wave of resentment swept over him at the display of wealth, until he perceived that the woman was lame, when he felt sudden compassion.

The speaker, a brainy, scientific man, dwelt on the eternity of the human soul. He said that qualities brought into this world had been earned in a pre-existence; that what knowledge or proficiency we gained in this life, we would take with us to the next. He advocated childbirth, as it gave to spirits bodies, so that they could go through this grade of the eternal school. But the part of the lecture that fascinated Mrs. Manners, was the eternity of the marriage contract. Marriages, said the speaker, for time and eternity, performed in the temples of the Latter-day Saints, would continue in the hereafter, and children born in such unions, would always belong to their parents. Then the speaker expounded on the necessity for young people to keep pure and worthy to enter the house of the Lord.

Mrs. Manners' mind had gone back to her young husband, and her two-year-old son, Harold, both of whom had preceded her into the great beyond. Her heart leaped at the possibility of again meeting them. The marriage of Miriam Trent, the banker's daughter, and Harold Manners, the broker, had been one of the most propitious in all Boston. More than that, it had been happy. There had been a year's honeymoon abroad, much of it spent in the sun along the shores of the Mediterranean. After that had followed two years with baby Harold. Then came the automobile accident. They were crossing a bridge,

there was a crash. When Miriam came to, she lay on a white hospital cot with her limb in a plaster cast. The autumn rain had fallen for three weeks on the graves of her husband and son. When she learned that, she turned her face to the wall and prayed that she might die. During the long months of convalescence, the old doctor shook his head and asked, "What can you do with a woman who does not want to live?" But live she did, though her bosom ached for the golden head that had nestled there. Since then her father and brothers had tried in vain to interest her in something.

After the speaker closed, the choir sang a hymn which opened up vistas to her mind. It was:

If you could hie to Kolob,
In the twinkling of an eye,
And then continue onward,
With that same speed to fly,

D'ye think that you could ever,
Through all eternity,
Find out the generation
Where Gods began to be?

Or see the grand beginning
Where space did not extend?
Or view the last creation
Where Gods and matter end?

The works of Gods continue,
And worlds and lives abound;
Improvement and progression
Have one eternal round.

There is no end to matter,
There is no end to space,
There is no end to spirit,
There is no end to race.

The result of Mrs. Manners' excursion to the meeting was that when Elder Brink and his companion called to deliver tracts at the Trent mansion, they were invited in. Elder Brink, square-jawed and red-haired was appalled at the magnificence of the vista, much as the barbarian Goth must have looked at the splendor of Rome. Elder Brink and his widowed mother in Idaho had garnered their gold from the grain and their silver from the sugar beets. Ahead of him swept the marble staircase. Beyond, he caught a glimpse of the green of the conservatory, the gold of the music room, the Cyprus wood of the library, with the dull glint of its thousands of richly bound books. The butler ushered the two men into the drawing room. Brink, man of the soil that he was, again felt the dull surge of resentment against the weight of wealth, until Mrs. Manners, in an orchid

colored gown, arose to greet them, and he again perceived how lame she was.

She asked them many questions about their religion, and their very simplicity impressed her. They came many times after that, and she served them tea. They declined the drink, but ate the little cakes. They talked about many principles of the gospel, but always the conversation veered round to the subject of eternal marriage.

In Boston, where they read the Bible for its "fine Semitic flavor," one may believe in Buddhism, pantheism, or the transmigration of souls. It was only considered somewhat queer that Miriam Manners should have taken up with that strange western religion "Mormonism."

So, one day she was baptized in her own marble swimming pool. After that she was a regular attendant at the Latter-day Saints services. With her prestige and influence she was able to help the laboring missionaries meet people that they did not ordinarily gain access to. Then she tried to convert her father. She told him how splendid it would be to have his four fine sons sealed to him in the hereafter. The old banker was engrossed in the money-getting of this world, but he encouraged his daughter. He was glad to have her interested in anything.

When, after years of experience that had tested as well as increased her faith, she expressed a desire to go to the temple, in Salt Lake City, to be sealed to her dead husband, her father gladly acquiesced, and added that a trip to the far west would do her good.

So Miriam went up to the House of the Lord, in the tops of the mountains, and when she donned her veil, she was more radiant than on that first bridal morn.

A Prayer

Father in heaven,
 Draw near to me;
 Clear up my vision,
 Help me to see
 Thy mercy and truth,
 While now I bend my knee.

Turn me from evil,
 With charity's measure;
 Of the little good
 I've tried to treasure,
 Keep thou my heart
 From dangerous pleasure.

Ogden, Utah

Send me a greeting
 Tempered with cheer;
 While a blind mortal
 I linger here,
 Guard me from danger,
 And keep thou me from fear.

Give to me wisdom
 To light my way;
 Let not the dull mists
 Darken my day;
 While the tares reaping,
 Allow thou me to stay.

O. M. Sanderson.

Rubber from Rabbit Brush

By J. Cecil Alter, Meteorologist, U. S. Department Agriculture, Weather Bureau

"What a joy it was to me," remarked the pioneer housewife, "when, in the early days, my mother dyed a faded Sunday frock with a delicate but beautiful yellow coloring matter which she had extracted from rabbit brush blossoms; it was the most gaily colored dress I had owned, and I was a happy girl, indeed."

"Yes," added the husband, who had carefully selected his farmstead so as to contain as little rabbit brush land as possible, "I've noticed that the cattle will browse it in winter, too, but we usually considered it good for nothing, like the land it grows on—too much wet and alkali in the subsoil where it grows. It is good rabbit hunting ground when the snow is deep, though, and that's all we've used it for since we came here in the 80's."

Thus did the "Mormon" ranch-folks, accommodating the traveler for the night, evince an interest in the investigating botanist, who, in the latter days of the war, was quietly mapping and sampling the rabbit brush areas of the state for government information.

"You're takin' home some souvenirs, are you?" a village loafer had facetiously inquired, as the botanist came into town, his Ford bristling with well-tagged specimens of rabbit brush.

"Better be careful about takin' too much of that stuff; we've only got about two million acres of it," finished the joker, quite satisfactorily to himself.



PROF. MARCUS E. JONES
Of Salt Lake City, Utah, botanist, securing typical specimens of rabbit brush for laboratory tests as to rubber contents. The finer roots and stems are not utilized. Specimen taken in Circle Valley, Piute county, Utah.

"As a matter of fact, the common rabbit brush (*bigelovia*), growing natively in practically all the arid western states, and occupying an area next in extent to that occupied by sage brush and shadscale, has been found in recent experiments by H. M. Hall, Professor of Botany, University of California, to contain fine rubber, only slightly inferior to the pure para product," confided the Utah investigator, Professor Marcus E. Jones, whose lips had finally been unsealed by the signing of the armistice.

"The *bigelovia graveolens*, or that variety having a rich yellowish green, in the autumn yields rubber most satisfactorily;



FIELD OF RABBIT BRUSH

Circle Valley, Piute county, Utah, which may ultimately become more valuable as rubber producer than the best agricultural land in the county. This is an average stand of the plant.

the *bigelovia nauseosa*, having the gray white stems, being much inferior. Only a preliminary, quantitative examination, begun as a war measure and continued since for economic reasons, has so far been effected, and it cannot, from information at hand, be considered commercially profitable at present, though in Utah alone there are upwards of 750 square miles of the plant, and there is a great deal larger acreage upon which it could be made to grow;" added Professor Jones, optimistically.

Tests reported by Professor Hall show from 0.5% to 10% rubber, by weight of the entire plant, though Professor Jones believes, from his own determinations of rubber content, that

10% is extremely high, probably 2% or 3% being nearer the average yield from a well developed plant.

Natively there are from one to four thousand plants per acre, weighing from one to two pounds each, though it is estimated by the investigators, in this and other states, that about three thousand plants, averaging three feet high, and weighing around three pounds each, can be grown on an acre, which, at a fair calculation, based on the tests made, would yield around 250 or 300 pounds of rubber.

If grown artificially, without irrigation, in average western weather conditions, it is estimated that a harvest could be taken every four or five years, at a comparatively light expense for seeding and harvesting. Under irrigation the yield could probably be increased fourfold, it is said.

The quantity of rubber in the rabbit brush seems to vary directly with the amount of alkali in the soil, up to a certain limit, thus the less valuable the soil is for agricultural purposes, the more valuable it is considered for producing rubber.

The immediate need for greatly increasing the rubber output of the world may have passed with the passing of the World War, but ultimately the rabbit brush fields are looked upon by scientists as a certain, and a fairly profitable, source of rubber. The extraction of the rubber is a comparatively simple process, requiring only a moderate factory or plant expense. The rubber is simply dissolved out through the pores of the wood, or after macerating, with the ordinary solvents of rubber.

Consolation

What though you be (for want of faith not higher)
Silent, unknown, in some inglorious place;
Or, if renowned, you seek again to gain
Possession of some past beloved desire?

What though the milestones speed? They but in vain
(Call we them "years" that hasten down apace)
Smite your stern breast, as if they would efface
All sign of peace, and leave but blot and stain.

Behold! e'en now new promises appear,
And gather in the cloud's faint aftermath,
Full of some gladness for the toiling one.
While in the pool's calm bosom, deep and clear,
Is Heaven mirrored; and a golden path
Leads up to vastly greater things left still undone.

G. G. Meldrum

Who Appreciates?

By George H. Maughan, of the Ricks Normal College

Many have watched a colony of bees and admired their industry and harmony of effort. Some of the most interesting and often most important things in the world are small ones but some people let them pass by almost daily, probably through a whole life-time, and fail to get their message or enjoy the beauty they possess.

Let us follow one little worker bee through her life and then leave the question "Who appreciates?" for you to answer.

A little white egg in a small wax cell made with great care and much work and with perfect shape and finish was the beginning of this bee's life. In three days the egg hatched out into a tiny grub and was fed "bee food" by other bees for several days. Then it turned into a sleepy pupa, stopped eating, and was thus left by its nurses to rest. Its cell was capped over to keep it safe and unmolested while it passed through its resting stage.

At the end of a few days more a full grown bee broke its way out of this cell. It had awakened from its long nap and was no longer an ugly grub, but a neat, well developed worker bee, with strong wings, clear eyes, good legs, and muscles which could work and work and not tire.

The task of the young bees just grown is to care for the baby bees and this bee began as a nurse. When she had learned to do this work well, and her wings had gotten tough and her body covering had hardened, one fine morning she made her first journey into the world, for her chief mission in life was to make honey. Her first trip was a short one. She must not go far and lose her way. She came back without any honey. That afternoon she went farther away, and it was not long before she began to gather and bring back the juice out of which she made honey. She was a very busy bee. After the dew was gone in the morning and until the sun went down, she hurried from flower to flower and from plant to plant, reaching far down into the flowers for the sweet nectar they had hidden there for her. She made many trips home each day carrying all she could of the honey juice. How much was that? Oh, about as much as could be held on the end of a tooth pick.

At night she stood over the partly filled cells waving her wings to make a wind to drive off the water and thicken the

honey so it would be sweet enough and thick enough, and so it would never spoil. When the cells were full they were capped over with wax.

Sometimes she left her home too late to get back before dark. When she did, her legs got stiff and her wings also, and she had to sleep in the grass until the sun warmed her up in the morning; for when she was cold she could not fly—she could hardly crawl.

This little worker bee was hatched some time in May. Before August was half gone, her wings were getting ragged and frayed and she could not work as well nor fly so far. She was an old bee. Many a thorn had scratched and torn her pretty wings. Many a gust of wind, full of sand and sticks, had beaten her down to the ground. She had always come up again with her happy buzz, and in a hurry to get back to her task. She seemed to know that every hour the summer was passing away, and may be she knew that her own life would be short.

One extremely hard, windy day she could only make one trip for honey. She fell to the ground many times before she reached home. The end of one of her wings was broken, and she walked quite slowly and with some pain into the hive. But she could be heard buzzing long after dark over the cell she had just filled. She was still happy. The next morning she came out of the hive and tried to fly away for more honey, but she only went a short distance and fell into the grass. She tried several times but could not reach her home again.

All alone, down there in the grass, she spent her last night; and when the sun rose the next morning to bring joy and warmth to the earth again, she was dead. But she had been happy in the thought of the many cells of pure honey she had made.

This little bee might have been a queen, had nature needed her for that, but bees must not all be queens, or there would be no honey, and she knew how important her work was. Altogether she had made a spoon full of honey. All her lifetime had been given to making a spoonful of honey; but it was excellent honey, and it was a good life's work. Not many bees had done better than she.

At the table a little girl asked for some honey. It was so clear and fresh and sweet and pure. She was given a spoonful; and it was the very spoonful that our dear little bee had made! She tasted the honey and ate a little of it, but most of it was left. She said, "I don't like this honey. It's too sweet."

The spoonful of honey was thrown into the sink and washed into the sewer.

Rexburg, Idaho

Baby Moose

By F. H. Sweet

Billows of smoke rolled up the vertical mountain side, and out of them flashed angry sheets of flame. The whole forest on the steep west bank of the St. Maurice, above Rat River, was ablaze. At the southern boundary of the fire, men were fighting it with shovels, fire and water. On the river, Burden and Winne, fire-rangers, were paddling their light canoe up the swift current, seeking a point of attack from above. They had passed the fiercest of the flames, and were headed for the bank, when a puff of wind rolled down a cloud of smoke which nearly smothered them. For a minute they floated on the stream, blind to their course, not knowing which way to turn. Then came a crash as a big animal plunged into the water beside them, and a cow-moose swam past within reach of their paddles. A moment later, as the cloud of smoke lifted, the rangers saw an ungainly little animal awkwardly struggling in the water between themselves and the nearby bank of the river. With a sweep of his paddle Burden sent the canoe gliding toward the little creature, as he shouted to his companion:

"Grab it, Winne! It's a baby moose!"

"All right," answered Winne. "I'll take care of the baby, if you'll look after the canoe. We'll be in the river in a minute."

Winne caught the creature by the ear and held its head well out of the water, despite its desperate struggles, while Burden balanced the canoe against the shifting weight of his companion. After a little the animal ceased to struggle, and Burden began to drive the craft toward the bank as they drifted with the current. They had almost reached the shore, when the baby moose made a sudden plunge, and striking the canoe with knees and head, capsized the craft.

Burden swam ashore with the canoe, which he dragged out on the bank, while Winne and the moose were swept down stream by the current. The ranger was an expert swimmer, given to diving from high bridges, and other acrobatic follies, but he found that swimming with a frightened young moose in deep water of a turbulent river called for all his skill. Often he got near the bank, and as often was swept away, until he had

been carried a quarter of a mile down the river, and the end of his strength was in sight.

Then a favoring eddy swept him against a bank from which the soil had been washed away until the roots of the trees which grew upon it projected into the river. Exhausted though he was, Winne managed to cling to a root until his companion, scrambling through hot ashes and around burning stumps, could get to him. Then Burden made fast, around the neck of the baby moose, the long sash which Canada woodsmen often wear in place of a belt, and Winne crawled out on the bank. Together the fire-rangers dragged the long-legged, awkward little animal out of the river and tied him to a tree.

The rangers, who had been carried below the line of the forest fire, now returned to their work of directing and aiding the men whom they had called out to fight it. It was late at night when the fire was finally subdued, and the returning rangers found Baby Moose bleating piteously beside the tree to which they had tied him. They petted and soothed the little creature until he lost his fear of them, and they then led him without trouble down to the river to the house of a French habitant, where they got a pail of milk. After Baby Moose's nose had been pushed into the milk a few times, he learned to drink, and after he had emptied the pail he lay down contentedly to sleep, with the rangers camped beside him.

In the morning, Burden hunted up a drive-boat, in which he offered to row Winne and Baby Moose across the St. Maurice to the house of a friend of theirs, the forester of a great lumber company which controlled a thousand square miles of land and water on the St. Maurice and its tributaries. He stipulated that Winne must be responsible for the baby during the voyage, and in case of disaster must swim ashore with it. But there was no trouble on the trip, for Baby Moose behaved like a tourist, and remained quietly on the boat, viewing the scenery, until the craft landed at the bank beside the cottage of their friend.

The forester put Baby Moose in his little garden of a quarter of an acre, which was surrounded by a wooden fence to keep out the cattle of the lumber company. After the baby had been fed he was introduced to the forester's dog, of which he showed no fear, while the big dog licked the baby's nose, perhaps because it had just been dipped in a pail of milk.

Baby Moose was gaunt and ungainly, long-legged and awkward beyond belief. His lying-down and getting-up were picturesque in their clumsiness, but day after day he grew less thin, and day after day his intelligence and friendliness increased. He followed the forester's wife as she walked around the garden, and bleated when she left him. He was friendly with the

rangers who rescued him from the river, and tried to play with the grave old dog, who quite disapproved of his frivolity. He could hardly be kept out of the pail in which his meals were served, and he "drank milk like a pump," as the forester ruefully phrased it. He came to demand attention, and could often be seen standing beside the fence, calling for company. It happened once that his pleadings brought to his enclosure a motherly Jersey cow. She gave one look over the fence at the expectant baby, then, turning quickly, trotted away with her patrician nose lifted high in the air.

One night Baby Moose kept the forester awake with his bleatings and piteous calls of "Ma." The next night, and again the next, he was quiet, but on the third his cries were more piteous and his calls for "Ma" more distinct than ever. The forester, who was angry at being kept awake, rejoiced when he heard the baby run into the fence, and hoped his bruises would keep him quiet.

But the next morning, Baby Moose was missing, and a panel of the fence lay flat. On the soft ground, outside the break in the fence, the forester saw, side by side, the spoors of a cow moose and her calf. The forester was a lover of nature and the creatures of the wild. As he pointed out the footprints in the mud, he talked enthusiastically of the wonderful instinct that had brought this great creature to her captive offspring, and the intelligence that enabled her to rescue it. And a Montahnais Indian, who looked at the track of the big cow-moose, nodded stolidly.

Waynsboro, Va.

My Theme

Into the hills,
 Apart from the city
 I strolled, to find
 A theme;
 Among crags and rugged rocks—
 Away from footprints—
 Into the hills where
 Beauties teem.
 On I roamed—
 Beyond the haunts
 I'd loved and strolled past
 Long before.
 And there I found
 The old response from the life
 I loved—my theme!
 I could not wish for more.
 For more.

Spencer, Idaho.

Linda Kartchner,

Noise in Worship

By F. S. Harris, Ph. D., *Director Agricultural Experiment Station, Utah
Agricultural College*

One evening recently as I was walking through the poor district of a large city, my attention was arrested by the shrieks of a woman who seemed to be in great distress. Going hurriedly to the place from which the sound came, I found an open door leading into a room fitted up for religious worship. Probably a hundred persons—a few colored, but mostly white—were sitting in the room. Some of them sat silently while others were yelling or muttering all sorts of unusual sounds. On the little stand facing the congregation was a young colored woman holding a guitar, the strings of which she was striking violently. At the same time she was walking back and forth, occasionally jumping and shrieking at the top of her voice, which showed the effect of over-exertion. Her incoherent sentences, in which she frequently mentioned salvation and repentance, were so interspersed with screams of “hallelujah,” “glory to God,” and other similar exclamations that it was impossible to follow what she was trying to say.

Walking, sometimes in front of her, and at other times behind or at her side, was a big, burly negro man of the type one would expect to see swinging the death-dealing sledge hammer in a slaughter house. He also carried a guitar the strings of which he seemed intent on breaking. His exclamations, and those of some members of the congregation, when added to the efforts of the “leading lady,” produced a volume of inharmonious noise that I am unable to describe.

This was all done in the guise of worship. An intelligent God was being called on to send his Spirit to bring righteousness into the world; but instead of supplicating with quiet humility, the worshipers were proceeding as if the first necessity was to awaken someone by hideous noises and disorderly actions from a deep sleep.

I do not know what the final result was, since my nerves did not permit me to endure the confusion till it ceased. I remained long enough, however, to be deeply impressed by the contrast between these actions and those of the Master who, when he wanted to communicate with his Father, did so in secret. His instruction was to go “not upon the housetop” but “in your secret chamber.” True worship is largely an individual matter between the worshiper and his God. Where it is done for the praise of men, it probably does not rise above the earth.

Logan, Utah

How Beaver Paid

By George C. Sutherland

"Well, Beaver, old boy, it sure looks like you and me was in for a nasty ride tonight. I don't like the looks of them clouds a little bit. Wish we had started yesterday."

Bob MacNeil, the speaker, was a young man of about eight and twenty years. He was clear-eyed, deep-chested, and wore the customary chapps, boots and other paraphernalia of the range rider. Although he spoke in the rough vernacular of the west, five years before he had received his diploma from the forestry department of the University of Michigan. Five years of rough range life, during which he had been associating continually with what Frederick Remington would have called "men with the bark on," had removed a large portion of superfluous polish from his speech and habits. But they had also developed those qualities which are recognized as part of the warp and woof of real manhood.

Beaver was a handsome specimen of the western horse crossed with the Morgan, possessing all the sure-footedness and wild instinct of his range-bred ancestors, combined with the gentleness and pride of that well-trained servant of man, the thoroughbred Morgan. His eyes were his most noticeable features, large, brown and lustrous, shining with almost human intelligence.

For five years the two had been inseparable companions. During this time they had come to understand each other with that indefinable instinct which comes to men and animals with close association in the big open spaces of the world.

The place was one of those isolated regions on the Wyoming National Forest reserve, sixty-five miles from a human habitation. MacNeil had been spending the last few days in looking over the ground where trails were to be built the coming year. Being anxious to cover all the territory possible before snow came, he had remained at his work until his food supply was exhausted. Just a few hours before the opening of our story he had started for Eagle Rock, ninety miles away.

The sky was dark with heavy, lead-colored clouds, and the mercury had dropped to within a few degrees of zero. For an hour the wind had been rising steadily and from his lookout MacNeil could see the blizzard spreading rapidly over the country below.

Stroking the neck of his horse, Bob leaped into the saddle and Beaver started down the trail in an easy lope.

"Easy, boy, easy," Bob admonished him. "It's a long way to Eagle Rock and a nice warm stable with plenty of oats, and Kitty to give you sugar."

Beaver cocked one ear appreciatively at the sound of his master's voice, but otherwise gave no sign of having heard.

It might be well to mention here that Bob thought of Kitty much oftener than Beaver did, although it was the latter who received the sugar and whatever other sweetness that charming young lady saw fit to bestow.

Their descent of the grade, because of the roughness of the trail, was much less rapid than Bob desired and darkness overtook them only a few miles from the lookout. The mercury had fallen steadily during the last two hours. The wind had increased to a hurricane, and then, all at once it ceased. The silence became ominous. The horse and rider had just left the canyon and started on the forty-mile stretch of open country when the blizzard engulfed them with all its fury. It was as if the storm had rested a few moments to catch its breath and had then started with redoubled energy. It seemed as if the elements had combined their forces for the purpose of destroying that mere speck of a horse and rider who had dared to brave their wrath.

Driving sleet fell in layers. It was as impossible for a human being to see fifty feet into that swirling mass as it was for the horse to fly.

After the first furious onslaught of the raging elements, Bob realized that he was face to face with death. Already he had lost all sense of direction. His face was giving him excruciating pain from the ceaseless pelting of the minute particles of ice. With numbed fingers he unrolled the neck of his sweater and pulled it over his head, drawing his cap down over it.

There is something about life in the great, silent places of God's big outdoors that prepares men to meet great crises without flinching. Somehow the fear of death gives place to a strange curiosity to know what lies beyond, what the Creator of it all has in store for us on the other side. And thus Bob, firmly convinced that this was the last ride that he and Beaver would ever take together, smiled whimsically as he lashed himself to the horn of the saddle, preparing for that hour when he should be so overcome by the cold that he could no longer keep his seat.

Several times, during a momentary lull in the storm, he attempted to guide Beaver towards the place where he believed the trail to lie. Each time the horse insisted on keeping his own course, and finally Bob desisted.

"I know it's rough on you, Beaver, old boy," he murmured,

caressingly, as he bent low in the saddle, "and I guess it don't make much difference if you do turn tail to the storm. We have been through some mighty tight places together, but this looks like the last. You have been a true pal and that night you carried me through the forest fire sure put you ace high in my opinion. And I opine there is a certain young lady down in Eagle Rock who thinks the same," he added, almost wistfully.

"I wonder if Kitty will care very much. I wish I could have seen the little mother and sister back in New Hampshire first," he muttered, and from then on his mind wandered.

Through all that hideous night the horse held persistently to his course. Mile after mile he covered, directed by that unerring instinct with which God seems to have endowed his dumb creatures. Wildly the storm raged. For an hour the rider had been unconscious, held in the saddle by the lariat which he had remembered to fasten securely. Stumbling blindly, the faithful animal pushed on.

Wide eyed and weary, Kitty Gordon sat by the window of her father's cabin, hoping against hope that Bob and Beaver would put in an appearance. She had expected them the day before. Arousing herself at intervals to add fuel to the dying fire, she kept up her ceaseless vigil throughout the night. Just as day was breaking she heard a noise at the door, and opening it, she saw Beaver, barely able to stand, and Bob lashed to the saddle.

Hurriedly calling her father she grabbed a knife and rushed to the exhausted horse. With a couple of quick strokes she severed the rope which held Bob in his seat, and with her father's help carried him to the bed. Then Mr. Gordon led Beaver to the stable to give him his reward for saving a human life—a bucket of oats.

Several hours later Bob, thawed out, but weak and exhausted, called Kitty to his bedside.

"Did you care so much?" he asked, taking her hand in his.

"I sure did," she responded, smiling through her tears.

"And dear old Beaver, God bless him! Is he all right?"

"He is warm and comfortable," she replied, "but his big, brown eyes will never see again. Facing the storm as he did most of the way here, the sleet must have beaten continuously against his eyeballs, while he suffered untold agony. The ball of the eye was frozen and the optic nerve is destroyed. With this last act of devotion to you he has brought us many bright years of happiness and himself a future of dreary darkness, never more to see the hills he loved to roam. Let us thank God, dear, for Beaver's sacrifice.

But because of the big, choking lump in Bob's throat, he was unable to answer.

Died in Service

We aim to name all the soldier boys within Utah and surrounding states who have died in the service of our country. To this end the Era will be pleased to receive the facts, in a short sketch, from parents or friends of any soldier who has sacrificed his life for the cause of liberty, and who has not yet been mentioned in this column. Address: Editors Era, 20 Bishop's Building, Salt Lake City, Utah.

Harold Vivian Hobson, son of Alma U. and Eliza Cluff Hobson, died in the Marine barracks hospital, at Balboa Park, San Diego, California, December 2, 1918, of influenza. He was buried in the old home town, Richmond, Utah, along the side of his father.—*G. C. Hobson.*

Lieut. Phelps R. Holman, 39 years of age, only son of George T. Holman, Bransford apartments, Salt Lake City, Utah, died at Brest, from heart trouble, according to a cablegram sent to Salt Lake City, and printed here May 28, 1919. Lieut. Holman was assigned to the 8th infantry at the opening of the war, and was on duty at Brest when he died.

Lars Lester Larsen, son of Bishop and Mrs. Lars T. Larsen, of Leland ward, Spanish Fork, Utah, was killed in action in France. The parents of the young soldier had received unofficial reports of his death, but it was only during the latter part of May, 1919, that an official announcement was made to the parents by the war department that the supreme sacrifice had been made by the young man.

Elmer J. Riddle, of Kaysville, Utah, believed to have been killed in the Chateau-Thierry fight, has been identified. Word was recently received at Kaysville by his widow, who was formerly Miss Myrtle Spackman, of Farmington, that his body has been found. The first report of his death was on August 21, 1918. He was a son of Mr. and Mrs. James Riddle, of Kaysville, was married just prior to his enlistment, in November, 1917. He was sent to Camp Lewis and from there went to France.

Sergt. Constatine Papademetin, Salt Lake City, Utah, who died in an eastern hospital as the result of being gassed on the battle front of France, and whose body was brought to Salt Lake City, on Friday, May 2, was a member of F Company, 166th infantry. He died April 28, 1919. He enlisted in May, 1918, and was sent to Camp Lewis for training, he was later transferred to Camp Kearny and was sent from there to France, August, 1918. Funeral services were held at the Greek Orthodox Church, Salt Lake City, Sunday, May 4, 1919.

Alexander Anderson, son of Mr. and Mrs. George Anderson, Salt Lake City, Utah, was born in Clearfield, Davis county, June 18, 1887; came to Salt Lake in 1903, graduated from the University of Utah with the degree of A. B. in 1915; filled a mission in England and Scotland in 1909-11, presiding over a number of conferences. He was a member of the L. D. S. U. Faculty when he enlisted, April 27, 1918, trained for six weeks at Camp Lewis, sailed for France July 6, was a member of Company A, 362nd infantry, 91st division, went into action Sept. 26, and was killed Sept. 29, 1918. He taught school in Loa, Taylorsville, Vernal, and had taught three years in the L. D. S. U. He is survived by his parents, three brothers and three sisters.

Private Woodruff Perkins, son of William A. and Rachael Laub Perkins, Overton, Nevada, died from wounds received in action on May 16, 1918, near Rheims, France; he left for overseas with the second division, in December, 1917, landing in England on Christmas night, he saw much hard fighting in the spring of 1918. After many trips over the top, he finally fell wounded on the battle field, May 15, was removed to a field hospital where he died the following day. He is buried in France among

the first heroes who fell. He was the first hero, in Clark county, Nevada, to give his life for his country, and his name is recorded first on a beautiful monument at Los Vegas, Nevada, erected in memory of Clark county's heroes. His parents and grandparents were Utah pioneers.

Lorin Ward, age 20, son of Mr. and Mrs. David H. Ward, of Declo, Idaho, died at Fort Oglethorpe, Georgia, August 18, 1918, of rupture of ureter. He was in the Southern States mission, when released to join the army in the Q. M. C. The training was so severe the first day that he was sent to the hospital and never came out alive. He graduated from the district school at Elba, and moved with his parents to Declo. He volunteered for a mission in the fall of 1917. He had suffered with stone in the ureter for seventeen years, having been operated on in 1912, the doctors not being able to locate the trouble. After being in the missionary field about seven months, he was sent to the L. D. S. Hospital, and the stone was removed. He returned to his field of labor in July, and in August volunteered his services to his country where he made the supreme sacrifice. High military honor was paid to him at the Fort, and President Charles A. Callis took part in the services.—*Mrs. D. H. Ward.*

George Kenley Liddell, born Salt Lake City, Utah, March 29, 1895, son of Alexander and Elizabeth Kenley Liddell, was killed in action in Belgium, November 10, 1917. He was the first Ogden, Utah, boy to make the supreme sacrifice. While on a visit to Canada, he enlisted at Winnipeg, 190th Battalion, August 11, 1916, proceeded over-seas from Halifax, May 3, 1917, arrived in England and was stationed with the 18th Reserves at Shornecliffe, June 7, 1917. He was drafted for service with the 8th Canadian Battalion, arriving in France September 1, 1917. At home he held the office of teacher and was secretary of the deacon's and also the teacher's quorum of the Seventh ward, Ogden stake, and was complimented on the manner his books were kept. He was fond of athletic sports, won a wrist watch for swimming, at Winnipeg, also a week's free trip to London for running a two hundred-yard dash, in Shornecliffe, England. When America entered the war, he tried to get transferred into the U. S. Army, but was told it could not be done unless his services would be of special value to the United States. Memorial services for him were held last December, in the First Ward chapel, Ogden, Weber stake, at which Mayor A. R. Haywood, Commissioner M. L. Jones, Asael Farr, of the Ogden stake, Pres. James Wotherpoon, of the Weber stake, and Bishop George Graham, of Salt Lake City, spoke. His parents, and nine brothers and sisters survive him.

Privt. Ernest E. Strong, son of Mr. and Mrs. E. J. Strong, of 360 So. 9th East, Salt Lake City, Utah, 22 years of age, enlisted in the United States Army, May 3, 1917. After remaining at Fort Douglas for fifteen days, was transferred to Fort McDowell, California, May 18, 1917. There he became a member of the 13th Field Artillery, Battery F, and was sent to Fort Bliss, Texas, for further training. From there, the company moved to Camo Greene, North Carolina, and on May 11, 1918, he sailed for France receiving there his final training. He fought through the Chateau-Thierry, St. Mihiel, Argonne Forest, and several other battles, and only received a slight flesh wound. When the armistice was signed, his company moved on to Germany, with the army of occupation, where he remained for over six months, at which time, General Pershing released him on account of sickness at home. He left Germany, May 23, 1919, for home—passed two examinations, but was sent to the hospital upon taking a third examination with erysipelas and bronchial pneumonia. From reports received from various friends, Mr. Strong died in the hospital, June 8, 1919, and the ship he would have sailed on left for the United States on the 9th. He was highly esteemed by all who knew him. His death one may well believe, was a great shock to his parents, relatives and friends who were anxiously awaiting his arrival, June 28.

The Force of Example

By Joseph Conrad Fehr

There are emergencies in the lives of everyone which bring one closer to God through prayer. When illness invades the home, the Lord is besought, though he may never have been called upon before. And on the firing line in France I have seen men, hardened in the ways of blasphemy, call upon their Maker in prayerful earnestness, and beseech him to guard and protect them from danger and death.

It is easy to pray when in danger. When in want of help, it is easy to go to our best friend and ask him for assistance. But how many of us remember our best friend when we don't particularly need his guiding care?

While in France I often promised my heavenly Father that I would never again forget him, if he privileged me to return home to my loved ones. But as soon as I was away from the firing line, card games and funny stories about the hospital stove made me forget my promises, and I often fell asleep without a thought for my heavenly Father who gave me the chance to keep on living.

It was not until I boarded the train for Washington, D. C., June 4, and accidentally found myself in the same car with Elder George Albert Smith and family, and Lon J. Haddock, T. M. Wheeler and Virgil B. Stallings, who were leaving Salt Lake for England where Elder Smith is to succeed Elder George F. Richards as president of the European mission, that I saw myself in the true light.

When evening came, Brother Smith invited us all into his stateroom, and there we sang the songs of Zion and offered prayer. At first I was afraid of the smiling faces of fellow passengers in the car. But I soon dispelled all qualms in the matter and enjoyed the short service extremely.

Other people in the car were, of course, amazed at us. After hearing us sing for a half hour at a time they thought our conduct strange. The porter was asked, time and time again, who we were, and when told that we were "Mormons" they eyed us thoroughly during the entire trip.

But there was no animosity in their attitude toward us. None at all. On the contrary, by being sociable with everyone, we were able to do missionary work while traveling. Our be-

havior had excited their curiosity, and question after question was asked us, and in that way we were able to give these seekers after truth much enlightenment upon the gospel.

And it occurs to me that if the gospel of Jesus Christ is to go unto all nations, kindreds, tongues and peoples, it is worthy of being taught to the best people—to those of education and breeding and culture, as well as to the illiterate and uneducated. The gospel is for all. It is for the fortunate as well as the unfortunate. If the gospel is the divine truth of the Savior's teaching, then it is worthy of presentation to the Lloyd Georges, Clemenceaus, Wilsons and Balfours, as well as the poor miners and factory hands. Only in being "no respecter of persons" can the Church be leavened into all parts of the world and all classes.

If there is one lesson that the Apostle Paul taught, throughout his missionary career, it is this. How many of our missionaries are willing to approach kings and emperors, high magistrates and learned philosophers with the simple truth of the gospel? While the rest of the apostles were preaching to the ignorant masses of fishermen and street idlers, Paul mingled with the philosophers in Athens and Rome, and analysed Christ's teachings for them in such a manner as appealed to their highly trained minds. Did not King Agrippa tell him, "Thou almost persuadest me?"

It was a delight to sit with Apostle Smith and Brother Had-dock as they expounded to the prominent business men, college professors, and students, the principles of the faith for which they were leaving their homes. Everybody seemed interested in us and succeeded by means of their amiableness to learn many truths pertaining to the gospel. It was not necessary to go from one to another to bore him with tracts, or detract some gentleman's attention from his magazine. By minding our own business we succeeded in attracting attention which finally brought us into personal touch with every man, woman and child in the car.

When I reached Washington, I was sorry to leave the party. I learned to love these men who were going out into the world to serve our God. I felt proud to be a member of the Church in which they are serving God, and to have been privileged to travel with an apostle of the Lord and to get into intimate touch with his charming personality, his character and ideas. The association stimulated my spiritual self. Every minute I learned something more about Christ's truth, and every conversation opened my eyes to its beauties. I shall always remember the trip as one of the beacon lights of my life. If ever I lived the life of a Latter-day Saint as one should live, I did during the four days coming from Salt Lake to Washington, D. C.

The Test of Efficiency*

By Nephi Anderson, Member General Board Y. M. M. I. A., and Author of "Added Upon," etc.

The true test of efficiency of any Mutual is the type of boy or man it is instrumental in making.

The test of efficiency in a machine is the manner in which it does the work planned for it to do, or the finished product which it was designed to make. The test of efficiency in a business is the legitimate profit it brings to the investor. The test of efficiency of a school is the kind of students it graduates. The test of efficiency in a mutual improvement association is the kind of Latter-day Saints its members become by the training received through its organizations.

There is a close relationship between means and end. If the machinery of a factory is not working well, the product will be defective; if the business concern is poorly organized and managed, there will be little profit; if the means which the Lord has placed as helps and governments in his Church are not properly used, the perfecting of the Saints will be greatly retarded.

The means which the M. I. A. uses to accomplish its ends are found in general, stake, and ward organizations, in conferences, conventions, meetings, and classes, in committees, manuals, etc. These constitute the machinery. If the product is to be what the Lord—and we all—desire, the machinery must function properly and well in all its details.

I use the figure of a machine. Let it be clearly understood that no matter how finely adjusted the parts are, it would be dead and useless without motive power. So in all this Mutual Improvement machinery, the Spirit of the Lord is the moving force which generates life in and throughout it all.

An efficient Mutual is completely organized, with willing, capable, and energetic officers. It has well planned and interesting programs and lessons, and a comfortable and cheerful place of meeting; it provides clean, attractive, and elevating social environments for the young people. If these means are secured, the end to be attained is practically assured.

An efficient Mutual will produce young men who are clean in thought and word and deed, who are free from the effects of tobacco and alcohol; who will not allow any evil thought

*Delivered at the annual M. I. A. Conference June, 1919.

which might come, to remain; who will not tell smutty stories to stain the clean, fresh sweetness of the young spirit, and to mar their own and others' memory.

An efficient Mutual will make its members strong, physically and mentally—if possible, spiritually and morally always, with a strength to resist temptation and to do every duty, the simple and irksome as well as the more pleasant and public.

An efficient Mutual will make the young men brave to withstand the sneers of the evil-minded—not afraid to be called “good boys, or Sunday School kids”—young men who understand that the better part of bravery is the fear of evil.

An efficient Mutual will create in the young men a taste for and a delight in all good literature, will make them studious.

An efficient Mutual will bring a spirit of true dignity to its members. Knowing that they are in the lineage of the Gods, they will not stoop to demean themselves by doing anything unworthy of their royal ancestry. The knowledge that they are on the way to become like the the Great Master is an anchor to their soul. For “Every man who hath this hope in him purifieth himself as He is pure.”

An efficient Mutual will develop faith in the gospel and the Church and their divine mission to save. It will make its members loyal to the leaders of the Church, and not ashamed to bear testimony to the divine mission of Joseph Smith and his successors, even to our own, present-day prophet, president, and M. I. A. worker, President Heber J. Grant.

An efficient mutual for the coming year will increase the attendance at the sacrament meetings of the Church. Mutual members should be active in the priesthood and be in their proper places each Sabbath, and this applies to every officer as well as to every member, from the members of the General Boards down to the “last and least.”

An efficient Mutual will make of its members stalwart soldiers for the right and the truth, valiant servants whom God can use in putting to rights a world upset by sin and strife.

The test of efficiency of any mutual is, therefore, whether or not it is doing what its founder planned it to do: namely, to develop the gifts within the young men of the Church and to establish within them an individual testimony of the truth and the magnitude of the great Latter-day work. *Here and now*, as never before, we are confronted with this need. Let us make of the Mutual Improvement Associations an efficient army of defenders of the faith who shall say to the forces of the evil one, “Thou shalt not pass.”

“Be ye therefore perfect, even as your Father which is in heaven is perfect.”

Teacher-Training Classes

By Elder David O. McKay, of the Council of the Twelve

The ultimate aim of Mutual Improvement work is to aid in bringing to pass, under the inspiration and guidance of the Lord, the immortality and eternal life of man.

Aim and Purpose of the M. I. A.

We have as the direct and immediate purpose, the establishing in the hearts of the young men and young women a testimony of the divinity of God's work, without which eternal life cannot be obtained—"for this is life eternal, to know thee, the only true God, and Jesus Christ, whom thou hast sent."

A Means of Accomplishment

As a means of accomplishing this end, we have placed at our disposal and use the records of God's revelations to men, also the record of his hand-dealings with mankind. This includes, as you readily see, not only that which we have in sacred literature, known as the fundamental works of Scripture, but also God's records in creation. Associated with these fundamental works of creation and revelation, we have access to all man's relationship with each other as social beings, and his attitude in relationship toward God and his work.

It is the records of God's hand dealings with man that we are to consider now for a few moments. We call them lessons. We take from these records in Scripture, in nature, or in life, some chapter, some incident, some paragraph, upon which we build a lesson, which we present to the young men and young women with the special purpose of convincing them of the truth—and having once convinced them, of moving them, if possible, to action to introduce that truth into their lives.

Commanded to Teach

We are definitely instructed by the Lord to devote special attention to this phase of our work. In Section 88 of the Doctrine and Covenants, we find the following commandment:

"And I give unto you a commandment, that you shall teach one another the doctrine of the kingdom; teach ye diligently and my grace shall attend

*Delivered at the annual M. I. A. Conference June, 1919.

you, that you may be instructed more perfectly in theory, in principle, in doctrine, in the law of the gospel, in all things that pertain unto the kingdom of God, that are expedient for you to understand; of things both in heaven and in the earth, and under the earth; things which have been, things which are, things which must shortly come to pass; things which are at home, things which are abroad; the wars and the perplexities of the nations, and the judgments which are on the land, and a knowledge also of countries and of kingdoms, that ye may be prepared in all things when I shall send you again to magnify the calling whereunto I have called you, and the mission with which I have commissioned you."

Can you get in all literature a more comprehensive statement of the field into which teachers must enter for the purpose of being prepared to teach the word of God than in that revelation?

The Great Obligation is Preparation

We are a Church of teachers. The Mutual Improvement Association is just one organization of teachers. Even the young men and women whom you leaders teach are themselves in turn teachers. In the Latter-day Saint home the father and mother are required to be teachers of the word—expressly required so by the revelations of the Lord. Every auxiliary organization, every quorum, is made up of a body of men and women or of men, who are in the ultimate sense of the word, teachers; therefore, this revelation refers to all.

Now, the great obligation upon a teacher is to be prepared to teach. A teacher cannot teach others that which he himself does not know. He cannot make his students feel what he does not feel himself. It is ridiculous to attempt to lead a young man or a young woman to obtain a testimony of the work of God, if the man or woman who is attempting to lead does not have that testimony himself or herself.

How to Prepare

There are three things which must guide all teachers. First, get into the subject—any subject taken from this universe of facts mentioned in the revelation I have read; second, get that subject into you; third, try to lead your pupils to get the subject into them—not pouring it into them, but leading them to see what you see, to know what you know, to feel what you feel.

As a means to this end, there has been established throughout the Church classes known as Teacher-Training classes.

As a means to this end, there has been established throughout the Church classes known as Teacher-Training classes.

What Are Teacher-Training Classes?

I will assume, in order to bring the organization and plan definitely before us, that we are now members of a ward in

which no Teacher-Training class has been organized. We understand that the recommendation of all of the general boards of auxiliary organizations, and also of the General Authorities as they relate to the priesthood quorums, is that once a week all officers and teachers of the associations of the ward meet for the purpose of getting facts, of learning methods, that will better enable them to reach the souls and lives of the boys and girls in the classes.

The Bishop's Duty to Organize the Class

It is the bishop's duty to call the heads of all the auxiliary associations—at least the president of the Relief Society, the superintendent of the Sunday School, and Mutual Improvement, Primary, and Religion Class presidents, in council meeting—the express purpose being to choose by unanimous approval, by prayer, and under the inspiration of the Lord to which they are entitled, some man or woman in that ward who will stand as a leader, as a teacher-trainer of the young men and young women who are going to take the course. It is the bishop's right, of course, to name him, but he will ask the others for suggestions.

The Teacher-Trainer—His Qualifications and Duties

In that connection, may I merely suggest that the teacher-trainer be chosen from the ranks of those who remain more or less permanently in the ward. You may have some man who stands pre-eminently, perhaps, as an educator; but as soon as the school year closes, he may go to some other place. Then you are left; the result is that there may be a feeling that there is nobody else to succeed him, and your teacher-training movement receives a setback which it may be difficult to overcome. Better have one even less experienced in the science of pedagogy and psychology, and who is permanently residing with you, and above all, whose heart is in the work of the Lord and in the Teacher-Training organization established for the instruction and development of those who have to teach the youth of Israel.

After all, the technical learning is secondary, if we keep in mind the ultimate aim of the work. We must never lose sight of that. It is the Spirit which teaches the spirit. What you are is what will influence your children—not what you say. The Spirit of the Lord is what is going to reach those teachers and teach your children—and the world must come to it. So do not say you haven't somebody in your ward who can take the leadership of the class. You have some man who

stands pre-eminently as a preacher, as a teacher of righteousness.

However, the teacher-trainer should not be a preacher. The teacher-training organization is in every sense of the word a class. If you members depend upon the teacher-trainer for giving the lesson, expounding it as he would expound a principle of the gospel from the pulpit, you will find that there will be little development on the part of the teachers. Expect preparation from all the officers and teachers from all auxiliary organizations, and all that the teacher-trainer is to do is to guide in this and that elucidation of the lesson, and topics of the lesson assigned. You may have preachers in these teacher-trainers, but you will not have the development of the class. It is a class in every sense of the word, and every officer and teacher of the Mutual Improvement Association is expected to prepare on each particular lesson, and recite promptly when called upon.

So, under the direction of the bishop, in consultation with all these local officers and teachers, the teacher-trainer is chosen.

When to Hold and How to Conduct Classes

Next, it is suggested that four lessons be held during the month. The time of meeting will be determined upon by the bishopric of the ward, in consultation with those who are interested. If no priesthood meeting is held Sunday morning, it is suggested that 9 o'clock Sunday morning would be an excellent time. But we have no right—and neither is it desirable—to suspend the priesthood quorum when it is established to study at that hour. Where the priesthood meeting is held Sunday morning, the class may be held at another hour during the week most convenient to all interested.

On the first week, the time will be devoted to *The Art of Teaching*; the second week, separation into auxiliary groups; the third, consideration of *The Art of Teaching*; fourth, separation into auxiliary groups.

That means simply this: that at the first night assembly or first Sunday morning, we meet for opening exercises, under the direction of the bishopric, the Sunday School superintendent, by the request of the auxiliary associations, conducting the exercises. After prayer and singing and any instruction which the bishop may have, the teacher-trainer then presents to the class *The Art of Teaching*, and develops the lesson assigned. There is no separation into groups, the hour is devoted only to the consideration of principles underlying the art of teaching.

One week from that time we meet in the same place under

the same conditions and the same body of workers; but after opening exercises, the Relief Society members, officers, and teachers retire to the place assigned; the Young Men's Mutual Improvement officers and teachers go to their place assigned; the Young Ladies', to theirs, etc.

Function of the Auxiliary Group

Now, what most concerns us this morning, what most concerns all the classes throughout the Church is, what shall be considered when we meet as a group of Mutual Improvement officers and teachers, and as other groups, in that hour? It has been suggested that this be the application hour; and the thought has become quite general that the lesson which was developed one week before in *The Art of Teaching* will now be applied to each particular auxiliary group work. That, however, is not practical. The lessons from *The Art of Teaching*—"How to get attention," "How to keep order," "How to question," The difference between a leading question, a direct question, and so on—all those principles will be applied in every lesson that you prepare and present. Better spend the time of that auxiliary group in consideration and preparation of the lessons which are to be given to your Mutual Improvement workers. That is what you need. Every teacher must be prepared on his or her lesson when he or she meets those boys or girls; for, mind you, your presentation of that lesson, your attitude toward the truth in that lesson, will largely determine the boys' and girls' attitude toward it, and their attitude toward Mutual Improvement work in general. You turn them away next Tuesday night from your class feeling in their youthful hearts that they have received nothing by coming, and you will find difficulty in getting them to come back the following Tuesday. But on the other hand, if you have thrilled them, or if unable to do that, if you have given them one thought which has appealed to them, you will find that their intention and desire to return will be manifest by their presence one week later.

So, this hour may be devoted to the consideration of the specific lesson which will be given either one week or two weeks hence.

President Brimhall has explained to us a course of study for the Mutual Improvement Advanced Senior class. He has named eighteen specific lessons, every one of which contains from one to many truths vital to the advancement of those boys and girls along the road to eternal life. But who has the responsibility of presenting those vital truths to our parents and somewhat indifferent boys? You, my fellow teachers. You

have the responsibility of abstracting from the lesson those truths which will be not only vital but appealing and applicable to the students!

Preparation

Now we come to the second heading, "The Lesson and Application." I want to assume that I am now a member of the ward, teaching in the Mutual Improvement Association, and I have come to the Teacher-Training class for the second week. After the opening exercises, I pass into my room with my fellow workers in the advanced class of Mutual Improvement workers. The lessons which have been assigned for consideration the next month are four. The first of these, which I shall present two weeks hence, I will assume is the lesson (which I have picked out at random because you have all had it) in the *Improvement Era*, (Vol. 21, Jan., 1918, p. 273) entitled, "The Ethics of Industry."

Now, what is expected of me before I go into my Mutual Improvement work? First, that I have read that lesson (read everything in the Manual and all references pertaining to it).

But, after all, I have been reading the lesson prepared by some other person. I have not yet made that lesson mine, and until it is mine, until I feel that I have a message to give to those boys and girls, I am not prepared as the Lord has asked me to prepare when he calls upon me to give his word. It must be mine, what I want to give to the boys and girls, is what will count when I meet them.

Outlining the Lesson

And so it is my duty, before going into this group on that second lesson day, not only to have read what is said here, but to have arranged that lesson in outline form so that I can give to my class a definite message. The following is only suggestive:

Subject: *The Virtue of Industry.*

Text: Doc. and Cov. Sec. 58:26, 29; 75:29; 60:13.

Aim: Industry merits divine reward; sloth, divine rejection.

Definition: *Sloth*—disinclination to exertion or labor; laziness; habitual indolence; sluggishness; "sloth is the mother of poverty." *Industry*—quality or habit of attention to any useful or productive pursuit, work, task—manual or mental; earnest, steady, or constant application to business—Industry begets wealth.

I. One's heart must be in work—58:26-29.

II. Element of diligence should characterize all we do. 1. Missionary work particularly—60:13.

III. The reward of industry—130:18, 19, 20.

IV. Relation of rest to industry 59:19.

Illustrations: The Savior, Abraham Lincoln, Joseph Smith, President Grant.

Application: Not specific vocation but in study and probably world problems.

You will note that I have chosen, because I know my boys, this message called the Aim: "Industry merits divine reward; sloth, divine rejection." I believe it. Boys, I know it.

Now, the question is, can we lead them to think it. I find that I have had to rearrange the topics given in the Manual; and so, as I come before the brethren there, I say, "Brethren, you have asked me to give this lesson two weeks from now. I would like to present to you the way in which I am going to give it. I have thought in the first place, I would like to give to those boys the following message: "Industry merits divine approval, divine approbation, divine blessing; and sloth, divine rejection." First, I want to show them that their hearts must be in their work; second, that the element of diligence must characterize all that they do; and third, that every diligent effort put forth receives 100 per cent reward. Now, I believe it; God has spoken it.

"First, then, I will just say this, and all my heart is in it:

"For behold, it is not meet that I should command in all things, for he that is compelled in all things, the same is a slothful and not a wise servant; wherefore he receiveth no reward. Verily I say, men should be anxiously engaged in a good cause, and do many things of their own free will, and bring to pass much righteousness."

"I will present that to the boys. The first condition is to have your hearts in your work. Love your work, whatever it is. Blacksmithing?—boys, love it. School teaching? Love it. Preaching the gospel? Put your heart into it. The Lord requires diligence."

"Well, but the boys will say, 'I do not love it.'"

There is the secret. They do not love it, because they do not understand it. There was never a child who could do something and do it well, who did not like to do it.

Haven't you noticed the little children in the class when you have presented some thought which awakens a thought in the child's mind, and you ask the question—how eagerly that little child pleads for recognition? Why? Because the child has something to give.

The man, fixing the automobile, delights in repairing it, because he understands that; but you who do not understand it, dislike it. You cannot put your heart in it, simply because you do not understand it.

There is the secret. Whatever your work is, learn it. Industry? You will never learn it by slothfulness.

That leads right to the next point, logically, putting in enthusiasm, putting in the elements of diligence. And what a beautiful application to missionary work! Turn then to the 60th

Section, 13th verse, of the Doctrine and Covenants, and there is the admonition of the Lord to the missionaries: you are going forth to teach. Diligence and industry are required of you—no wasting of time, no slothful attitude toward your work, and so on.

Third, "Industry inevitably brings its reward." A beautiful section not mentioned in the text, but which came to me as I prepared it—Section 130: whatever principles of intelligence man attains to in this life will rise with him in the resurrection; and that comes through his own effort, and it will be an eternal reward and determine his place in the next world. Whatever degree of intelligence we have attained to will be the result of our own individual effort.

I present this to the other workers, my associates in that class, other senior teachers. One says, "That will be all right, but I have placed in my outline an element you have left out of yours."

"What is it?"

"The element of rest, as it relates to industry."

"How would you present that?" I ask.

"Well, what does the Lord say in Section 59 about keeping the Sabbath day holy, and why? 'That thou mayest more fully keep thyself unspotted from the world.' That you may conserve the energy which you put with industry and diligence into your work. (I am paraphrasing.) That you may store up the energy to make more successful the performance of your duty. To keep holy the Sabbath is one of our slogans." I accept this suggestion, and improve my outline.

The Illustration

Then, as part of my preparation, I present to my associates suggestive illustrations of the truth that God approves of the industrious, and that he disapproves of the slothful. For example, Abraham Lincoln. Do you see him studying there by the lamplight, by the firelight from the wood in the grate, in the old fireplace, away late in the night, struggling industriously? Did God bless him? Or, the Prophet Joseph, what was the gospel to him? Everything. "If my life is of no value to my friends, it is of no value to me." "Thy will first." All in the work of God.

Perhaps for the boy who likes baseball, I would use the story of President Grant. Do you know his companions laughed at him when he started to play? How did he win their confidence? How did he win the championship? He put his heart into it. Industry. In music, in all the worthy accomplishments of life, what has brought our leader where he is? Industry and

the guidance of the Spirit of God. These are illustrations to be used as necessary to make the lesson clear.

Application

But my preparation is not complete. I am not yet prepared to go before my class. That is the lesson as it is presented by the Mutual Improvement workers and as it appealed to me. Before I leave my co-workers, I am to explain to them how that truth may be applied to my boys and girls.

"O," you say, "they will have already applied it. Here is a boy who drives a delivery wagon. Don't you think he has already concluded to try to be more industrious, more earnest, more enthusiastic in the performance of his work?"

"Yes," I answer, and if I am sure he has made that application, I will not repeat it. In everything I say, in making an application, I want to give my class a new thought. Here is something which he has not applied: "What kind of industry, enthusiasm, boys, have we put into the preparation of our Mutual Improvement lessons? Are they worth looking at? Are they worth giving time to? If so, what should characterize our effort if we expect to get the spiritual reward promised in these lessons?" There is an application. Or perhaps there are some young men in the advanced class who are observing the world movements. They hear of I. W. W.'s. They hear of Bolshevism.

They see men and perhaps hear them, in our cities, who are railing against the captains of industry. Apply: "*The idler shall not eat the bread of the laborer.*" Make the application, and teach the boy by that application that the divine government of God is placed here, and men who assail it shall be rejected, because they are slothful, many of them—they are idle, and attacking the very men who have won what they possess through the efforts of industry. There is your application, and you present it and discuss it—teachers with teachers.

It takes about an hour, perhaps an hour and a half, to make that lesson yours; and when you discuss it with your fellow workers, you still have another week, another opportunity of refreshing your minds; and when you at length come before your boys and girls on the appointed Tuesday night, you do not have to read from the Manual, making the word lifeless and spiritless, but you stand there giving them the message that you have prepared. You are free, and unhampered, to read their lives, needs, and their desires.

Two of those lessons could be discussed in the auxiliary group on the second Sunday, and the other two on the fourth Sunday. Perhaps this is more than you can get through in the allotted time. And the best of all, you are teaching diligently,

you are prepared in all things whatsoever the Lord has commanded you in that lesson.

The Spirit of Teaching

About "the spirit of teaching," I wish to say just this: One day, after the Lord had been crucified, Peter said, "I am going fishing." He knew the business of fishing: he was a fisherman. But he did not see clearly what his mission was as a fisher of men. And Thomas and some of the others said, "We go, too." And one morning we find them there with a great net full of fishes, with a fire and loaves, and find them eating—and the Lord in their midst, who said, "Simon, son of Jonas, lovest thou me more than these?"

I will not enter into a discussion of what "these" means. I am going to take it for granted this morning that the Lord had in mind temporal blessings, wealth, etc.

"Simon, lovest thou me more than these?"

"Yea, Lord, thou knowest I love thee."

"Feed my lambs."

There is the secret of the spirit of teaching. Feed the boy—feed the girl. Let the boy know you are interested in him. When you meet him on the street, let him know that you are interested in him. Let love radiate from your heart and then you have a good element in which to sow the seeds of truth, which will bear fruit in that boy's life, which will eventually give him immortality and eternal life, which is in very deed the glory of God—which may God grant may be our experience and our ability, I pray in the name of Jesus Christ. Amen.

Comparisons

The *No-Tobacco Journal* says: "It requires no higher degree of intelligence to suck a pipe, a cigar, a cigarette, than to swear proficently. Neither is a manly attainment; but in this age, it requires genuine manliness, good sense, courage and stamina for a young man to keep himself free from such silly practices. When we can get the people to see that it is just as immoral and just as indecent for men to use tobacco as for women, tobacco will not carry long. At present, in most parts of this country, only women of the baser sort use tobacco."

EDITORS TABLE



Rights and Obligations

Once in a while it may be well to look for ethical problems coming from industrial sources. In a recent number of *Canning Notes*, published in Chicago, we find the above title discussed. The editor takes the position that there is too much talk about rights and no seeming appreciation of the obligations of an agreement.

The recent war has developed the idea of the rights of mankind, of the benefits that the individual deserves from the state, and the benefits one nation deserves from all other nations. That thought is now uppermost in all the world, and Europe is going through a transformation in which the so-called rights of kings are being brought down, and the rights of the common people exalted to the uppermost. This country, through its president, Woodrow Wilson, is truly and justly a great advocate of the rights of mankind, and our president has had a marvelous influence in the world in the trend which the ideas of the human race are now taking for the rights and liberties of the common people.

It is pointed out, however, that there are also obligations following and in connection with these rights. Hence, the world stands in great need, at the present time, of a leader for a much more difficult, unpopular, and useful task, than the giving of rights to people. The peace conference knows it. We all know it. What the world needs now, when the rights and liberties of the people are about to be realized, is an apostle of the obligations of mankind, of the service that the individual must render the state, and the requirement that each state must so conduct itself by example, rather than by preaching, that it shall serve the cause of all the states.

Many troubles arise,—and truly it may be considered the cause of all our turmoils,—from the fact that we demand our rights and forget our obligations. We talk in our educational circles, particularly, of the rights of modern children, to live their own lives, mold their growth, have their freedom, and receive in full measure, all those blessings and advantages that free human beings should enjoy. But while doing so, we hear

little implanted in the souls of the youth of the land, as to how to make themselves free from being a burden on their parents, or a nuisance to the public. We speak of their wants being supplied and satisfied, but are too silent concerning the obligations devolving upon them for the having of these wants satisfied.

There is much talk of the rights of a man and a woman to choose their own mates, and if not satisfied, to get a divorce for any cause; but there is little talk, or none, of the obligations of matrimony. It is treated as a light thing, easily changed if not satisfactory; while the sacrifice and the obligations on both sides, are seldom spoken of. We hear a great deal of the rights of the working man and the labor organizations, but scarcely anything of the obligations of the employed to give a just return for the wages paid, or to see that nothing of the employer's property is wasted or destroyed. Politicians and statesmen talk of the rights of mankind to life, liberty, and the pursuit of happiness. But they scarcely ever speak of it, that they do not gloss over the obligations devolving upon the race to protect, defend and advance the just requirements that the nation of right demands, in return for these rights and blessings.

Many people at home here selfishly speak of the obligations of the Church and their neighbors toward them, and are very jealous of their rights, and critical in their demands; but we scarcely ever hear of their exploiting their own obligations due the Church and their neighbors. People wish to be served, and recognized, and helped; but are loath to serve, to recognize others, and to help. "What has the Church done for me?" is often asked, but seldom do we hear, "What have I done for the Church?" As Bishop Nibley enjoined at the late general conference, let us ask ourselves the question, "How much of a sacrifice am I making for the work of the Lord today?" Cannot we do something for the Lord and the cause by rendering service, rather than by being served?

The thought applies in all the acts and industries of life, and when young or old speak of rights and make demands for them, they should remember that with those rights go obligations, which obligations are the rights due from us to others. They should never be forgotten. Being always remembered, they will make us more thankful for what we enjoy, more modest in our demands, and more considerate of others. This spirit would bring capital and labor nearer together and establish social and industrial harmony which we so much need. The union of labor and capital is necessary, and any man seeking to cause trouble between the two is a traitor to his country. Let both consider each other's rights and obligations. To prepare men for the right attitude on all these questions, there is no

safer guide than the gospel teachings of our Lord and Savior Jesus Christ.—A.

Messages from the Missions

Missionary Drowned in St. John's River

Leroy R. Shepherd, son of Mr. and Mrs. Leroy Shepherd, of Salt Lake City, sent on a mission to the Southern States, June 11, 1919, was drowned in St. Johns river, Florida, July 4. Shortly before his departure from Salt Lake City, he married Rachel Stromness. He graduated from the University of Utah in 1917, and during the war served in the shipyards at Mare Island, Cal.

An Australian Wedding Group

Elder Parson U. Webster has just returned from Australia where he has been laboring as a missionary. He gave the *Era* the enclosed picture of a wedding group of prominent Saints in Australia, the groom



and bridegroom being Brother and Sister Donald Crane. Left to right: Arthur Crane, Miss Molly Curtis; the bride and bridegroom, Mr. and Mrs. Donald Crane, Dora Howells, Arnold Hand. Sitting: Rosella Morris, and Parson U. Webster of Cedar City, Utah. Brother and Sister Crane were married on January 28, 1919, in Adelaide. Sister Crane's maiden name

was Teeney Peddlar. Both are active members of the Church and are always ready and willing to do their best to help along the cause of the restored gospel. They desired very much to be married in the temple, but there being no temple in Australia, they were married in the hall where the religious services of the Saints are held. Following the marriage, were a bridal breakfast, a dance, musical numbers, and appropriate exercises for the occasion. Brother and Sister Crane are very desirous of coming to Zion in order that they may have a home in Utah and be married in the House of the Lord, some day. They desire to be kindly remembered to all the elders who have labored in Australia, particularly in Adelaide, and to all friends in Utah and other states of the West.

Mission Work in Los Angeles, Cal.

On April 19 and 20, 1919, a very successful, encouraging and faith-promoting conference was held by the Saints and missionaries of southern California at Los Angeles. Those in attendance felt happy and greatly honored by the presence of President Heber J. Grant, President Rudger Clawson, retiring Mission President Joseph E. Robinson, and his successor, Joseph W. McMurrin; also Elder Geo. W. McCune of Ogden, Utah, called while visiting here to take charge of affairs in the Eastern States mission.

These leaders addressed the Saints and friends in a convincing and powerful manner. President Grant gave an interesting and inspirational discourse relative to his knowledge of the truth and the manner of obtaining and keeping that knowledge. He spoke of the exemplary character of President Joseph E. Robinson and of his successful ministry of eighteen years. President Robinson was released and Joseph W. McMurrin was unanimously sustained as his successor. He next spoke of the integrity of President McMurrin and related how the latter had been healed by faith from a mortal wound. Also how he, himself, had been healed by faith from blood poisoning in the severest form. In closing he invoked the blessings of the Lord upon the retiring and incoming presidents and upon all the chosen people of God.

Elder McCune, President McMurrin, and President Jos. E. Robinson followed.

On Sunday evening the Saints were entertained by an Easter song service. The Los Angeles choir under the direction of William Salt gave a very beautiful and pleasing rendition of, "The Lord of Life."

The missionaries who spoke during the conference were John Walsh, I. B. Roberts, A. E. Wilson, S. L. Mendenhall, Sec. J. L. Horsley, Eva B. Miller, Louisa Jones, Jane Creer, Eva Smith, Irene Clayton, and Luella Anderson.

Priesthood meeting was held Monday. The Relief Society served a well arranged luncheon immediately after the meeting. The work throughout this part of the mission is progressing well. Ten new missionaries have arrived. They are very much needed.

Conference President Clyde R. Richards who for the past two months has been confined in the hospital because of a broken leg, shoulder and collar bone, received in an automobile accident, is again active in his affairs as leader of this conference.

Many entertainments have been tendered President Robinson and family during the past few weeks. A spirit of sorrow has somewhat prevailed among the Saints because of the thought of losing one who has been their leader and administrator, guiding them in love and sympathy for so long. Their love and esteem will ever follow him. The missionaries and Saints are pleased to welcome and sustain one so worthy and capable to take his place, President Joseph W. McMurrin.



MISSIONARIES OF THE CALIFORNIA MISSION

Back row, left to right: Isaac B. Roberts, John Walsh, Leslie C. Nuhn, J. Leoy Horsley, Conference President Lafayette Orme; third row: Eva B. Miller, Susan McFarland, Dilliah Moss, Luella Anderson, Hazel Brookbank, Anna B. Quist, F. Curtis Millward, Eva Smith; second row: Jane Creer, Bergetta Larsen, Joseph E. Robinson, retiring mission president; President Rudger Clawson, Joseph W. McMurrin, incoming mission president; Emily I. Orme and two daughters, Jennima Webster; front row: Arthur E. Wilson, Arlie S. Campbell, mission secretary; Irene Clayton, Charles D. Sessions, Dalton H. Okerlund, Master Ray Orme.

Mrs. Louisa Jones was appointed special genealogical missionary and Elder John Walsh special traveling missionary.

Releases—Sec. J. LeRoy Horsley, S. L. Mendenhall and wife, Sister F. D. Parkinson and Sister Irene Clayton, Geo. E. Smith and Erwin F. Bohne.

Arrivals—Thos. C. Woodland, Willard, Utah; Jos. Henry Laker, St. Charles, Idaho; Anthon C. Christensen, Eden, Arizona; Quincey David Maxfield, Lyman, Utah; John Virgil Lowe, Franklin, Idaho; Joel Arza Mason, Parker, Idaho; Robert Swan, Burley, Idaho; Mildred Harvey, Lethbridge, Canada; Henrietta Facer, Brigham City, Utah; Esse Mecham, Brigham City, Utah; Joseph B. Martin, Evanston, Wyoming; W. W. Richards, Paris, Idaho; James H. Steele, Rigby, Idaho; Vernon C. Layton, Kaysville, Utah; Bryant H. Wilde, Cumberland, Wyoming; Ralph L. Mellor, Fayette, Utah. —*Clyde R. Richards, president, Los Angeles, June 28.*

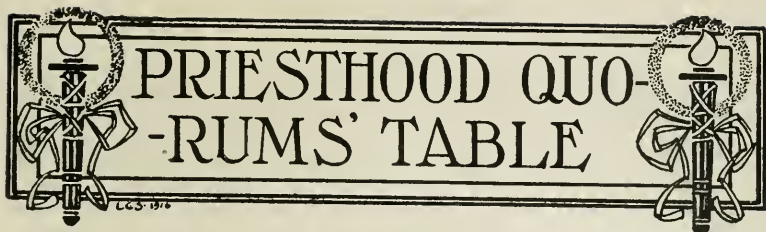
Preaching Against the "Mormons"



Elders Dewey H. Nielson, of Hyrum, Utah, and Karl H. Cutler, of Preston, Idaho, are laboring in Providence, Rhode Island. They find many good people while tracting and are often invited to return to the place where they called, to explain the gospel more thoroughly. The work of the Lord in their district is going on very well. They state: "The work is prospering although Lula Loveland Sheppard is here preaching against the 'Mormons.' We are privileged to hold three street meetings each week and are having fairly good success."

A Completely Organized Branch

Elder F. Mark Austin, conference president of the Nuhaka district of the New Zealand Mission, headquarters at Nuhaka, H. B., where one of the largest branches in the mission is located, writes under date of May 13: "The largest chapel in the mission, and grounds, of which the people are justly proud, are located at this place. This is one of the few completely organized branches; besides the work in the auxiliary organizations, which are completely organized and successful, the elders are doing a great deal of home missionary work, both at the branch and the surrounding villages. The elders appreciate the *Era* and get a great deal of help from it. Those of our native Saints who can read English are also very much interested in it. The Saints join with us in sending greetings to Zion from the South Sea Isles. Elders Cleo D. Wright, Salt Lake City; F. Mark Austin, Rexburg, Idaho."



PRIESTHOOD QUORUMS' TABLE

"GOSPEL DOCTRINE"

The Priesthood Quorums have adopted for their study for the years 1919-20 *Gospel Doctrine*, a book of some seven hundred pages, containing selections from the sermons and writings of President Joseph F. Smith, treating practically every essential doctrine of the Latter-day Saints concerning the present life and the life hereafter. It will become one of the great study and reference books of the Church. How it came to be written, and what it is, is perhaps best gathered from the introduction, signed by the Committee on Courses of Study for the Priesthood Quorums. We give the introduction complete:

President Joseph F. Smith incidentally stated on one occasion that when he should pass away, unlike many of his brethren, he would leave no written work, by which he might be remembered. It was his modest way of viewing his own ministry and literary labors, for President Smith would live in the hearts of the people even if he had said nothing for the printed page; but on the contrary, it was discovered that there are volumes in print, though at that time it had not been gathered and was therefore not so well known.

One of the compilers of this volume, Dr. John A. Widtsoe, listening to his remark, thought to himself, "certainly it cannot be true that he has left no written work." He then decided to look into his published writings and sermons, conceived the idea of making extracts from them and arranging these extracts by subjects and in chapters, in the form of a book. The result is this splendid volume now presented to the public under the title *Gospel Doctrine*.

Doctor John A. Widtsoe interested his brother, Prof. Osborne J. P. Widtsoe, also Albert E. Bowen, Doctor F. S. Harris, and Joseph Quinney, in the work of compiling and classifying, from the voluminous writings and sermons of President Smith, such extracts as would bear upon the subjects chosen for consideration—subjects covering a wide range in gospel doctrine and philosophy, as taught by the Latter-day Saints. Lorenzo N. Stohl generously paid the expenses of the work.

Without price, and as a matter of love for the work in hand, these brethren proceeded with the compilation, had four typewritten copies prepared, nicely bound and titled, and were privileged sometime before the death of the President, to offer him the first typewritten copy of the work, with their love and gratitude for his life, his example, and his inspired teachings, as well as for his gentle kindness and constant helpfulness to each of them.

Needless to say, the presentation and the work were gladly accepted and gave President Smith great delight.

The Committee on Study for the Priesthood Quorums, being apprised by the compilers of the work, conceived the idea, under the initiative of Elder David O. McKay of the Council of the Twelve, of making it a text book for the Priesthood. The volume is now presented to the Melchizedek Priesthood Quorums of the Church for their study and consideration. To accompany it is *A Guide* for the direction of teachers and students, and adopted for convenience in reference and study.

The sermons and writings of President Joseph F. Smith teach, in wisdom and moderation, practically every essential doctrine of the Latter-day Saints concerning the present life and the life hereafter. Not only that, but they abound in helpful counsel and advice on everyday practices in right living, stated in simple and persuasive language. President Smith's sermons and writings breathe the true spirit of the gospel, are sound as gold in tenet and precept, and express the will of the Master in every word. Gathered, classified, arranged, and printed as in this volume, they constitute a compendium of the doctrine and teachings of the Church that we believe will stand as a safe guide for its members for generations to come.

In presenting this compilation to the public, we are confident that every reader will be fully repaid in its persusal, containing, as it does, rich and vital selections from the sayings, teachings and sermons of one of the foremost prophets of the Lord in the Dispensation of the Fulness of Times.
Committee on Courses of Study for the Priesthood.

Gospel Doctrine is furnished to the quorums and the public at \$1.50 net, as cheap as it could be placed upon the market. A book of this size could not be printed and sold at such a low price, were it not for the large circulation insured by the Priesthood Quorums, who, with the general public, are reaping the benefit. A book of this size, as well bound and printed as it is, would cost ordinarily at least \$2.50. It will serve as a text for the quorums for two years. Two guides, one for the year 1919, covering one year's study, now ready and selling for 15c, may be obtained by order from the *Improvement Era* office; and a second guide, to be issued for the year 1920, covering the second part of the book. The *Guide* is very convenient and really necessary for both teachers and students, in the preparation of the lessons. All Quorums are enjoined to take up the study of the text as soon as possible.

Gospel Doctrine may be obtained by order from the *Deseret News* or the *Deseret Sunday School Union book stores*; or, where money accompanies the order, from the *Improvement Era*, where all orders for the *Guide* should be sent.

Erratum

In *Gospel Doctrine*, on page 241, after the word ordinances, ninth line, last word, the following words, which should constitute the tenth line, are omitted: *thereof, the power of godliness is manifest; and without the ordinances, etc.* The reader will notice that the meaning is changed completely without these omitted words. It is a typographical error to which the words of Cowper apply, who once said: "a single erratum may knock out the brains of a whole passage."

Sacred Sabbath

Commendable activity is shown in a number of the stakes of Zion, by the Presidencies and High Councils, to impress the people with the sacredness of the Sabbath day. Two of the M. I. A. slogans bear upon this subject, namely: "We stand for a sacred Sabbath and a weekly half-holiday;" and, "We stand for spiritual growth through attendance at Sacrament meetings."

The following circular letter entitled, "A Brief Word Addressed to the Latter-day Saints of the Utah Stake," deals with the Sabbath day and the importance of keeping it holy, and suggests how the hours of the Sabbath day may be spent:

The fight is on. The evil one has sworn in his wrath to win. His plan is to overthrow men and women by leading them into sin through their love of pleasure, greed of wealth, and the glitter and vanity of the world. It's the old, old story—men are tempted to partake of "forbidden fruit."

Let no one be deceived. Sin is sin, no matter in what guise it is practiced.

Is it a sinful act to disregard the Sabbath day? We answer: Most assuredly it is.

"Keep the Sabbath day to sanctify it as the Lord thy God hath commanded thee" (Deut. 5:12). Such was the law to ancient Israel. "And the inhabitants of Zion, also, shall observe the Sabbath day to keep it holy" (Doc. and Cov. 68:29). And such today is the law of modern Israel. Here, then, is the direct command of God. To wilfully disobey him—to break his law—is sin. There is no escape from this fact, or its consequences.

Does it pay to break the Sabbath? If we may judge by their acts, some people say it does, because you may see them in their fields on the Sabbath cultivating and harvesting their crops as upon any of the six days of the week. They doubtless reason thus: "Beets are worth ten dollars a ton, wheat two dollars a bushel, hay twenty dollars a ton, apples one dollar and fifty cents a bushel"—and so with other products. The merchant, the manufacturer, the clerk, the day laborer, the busy man—each also has his argument: "I need a change from this constant grind and toil; my health and physical well being demand it; and I can find rest in the woods, by the stream, at the pleasure resort, motoring on the highway, or driving in the canyons." The Sabbath day is thus broken to get gain, health or pleasure—things which, in themselves, are desirable and proper, but which should be sought after on the six days of the week.

It does not pay to break the Sabbath. "For what is a man profited, if he gain the whole world, and lose his own soul? Or what shall a man give in exchange for his soul?" (Matt. 16:26).

Yet Satan will tell us in a thousand different ways that wealth procured by unlawful means brings happiness, that pleasure obtained by wrong doing brings happiness, or that following the lead of fashion or striving for the show of tinsel of a wicked world brings happiness. But Alma, a prophet of olden time, to this gives the only answer: "Behold, I say unto you, wickedness never was happiness" (Alma 41:10).

Latter-day Saints know, or should know, that it does not pay to engage in that which is unlawful on the Sabbath day. God knows what is good, wholesome, and proper for his children, and he has in his mercy and kindness given them counsel for their guidance; therefore any conduct on their part contrary to his word will surely bring loss and unhappiness. Read what the Lord counsels the Saints to do on the Sabbath, in Doc. and Cov. 59:9 to 22.

Some other activities may be mentioned besides those set forth in the quotation, and which would conform to the observance of a sacred Sabbath. In verse 12 God says: "On this, the Lord's day, thou shalt offer thine oblations." An "oblation" is a sacrifice, or a gift of means or of labor, to the Lord in the Church. Therefore, the Saints may make gifts to the needy on the Lord's day.

In this stake the evening of the second Wednesday of each month is formally set apart for "home evening," a stated time when the family may unite for instruction, for the fostering of family union, for the cementing of parental and filial love, and for the cultivating of the Christian graces in the home. But when the week night for some reason is not suitable for such gatherings, then some hour on the Sabbath day may be fittingly set apart for this purpose.

District or block teachers who cannot make visits at any other time

might profitably perform this duty on the Sabbath, when it does not interfere with regular service.

The Apostle James (1:27) points out another oblation or activity in harmony with Sabbath day observance: "Pure religion and undefiled before God and the Father is this: To visit the fatherless and the widows in their affliction."

In the light of the gospel teachings, it is lawful to do good on the Sabbath to one's self and to our fellowmen. Therefore, let us be consistent members of the Church, living so that we shall have a conscience void of offense before God and man.

Very sincerely your brethren,

Joseph B. Keeler,

J. Wm. Knight,

Amos N. Merrill,

Stake Presidency.

Annual High-Priests' Gathering

The fourth annual gathering of the high priests of the Utah stake of Zion, was held at Timpanogos ward, on Sunday, June 29. The gathering met in a grove of ash and locust trees just outside of the church, where two meetings were held, one at 10:30 a. m., and another at 2 p. m. There were probably one hundred and fifty or two hundred people present. Brief reports were given relating to the work of the high priests' quorum, Judge J. E. Booth presiding. Speeches were made by local and by visiting brethren from Salt Lake City, President Levi Edgar Young of the First Council of Seventy, and Edward H. Anderson, of the General Committee on Studies for the Priesthood Quorums. In the afternoon, President Joseph B. Keeler and Amos N. Merrill of the Stake Presidency, spoke. There are three hundred and ninety-four high priests in the Utah stake of Zion; fifty-eight of these were present on this occasion. There were thirty-six people present who had crossed the Provo Bench when there was no house nor a tree on the whole bench. Jeanette Jones, of Provo was present, she being one of the four only survivors who first settled Provo. Free cherries, ice water, and a substantial luncheon, conversation and greetings between old friends, and a real good time in general, of a social nature, were enjoyed between meetings. The people appear to be prosperous and happy, and at least the working members of the quorum are full of faith, and doing their part, both spiritually and temporarily in the great work of the Lord. Judge Booth is a splendid presiding officer, and the meetings were lively and spirited. Besides the talks in the morning and afternoon of President Young and Elder Anderson, there were reports from members or officers representing the Relief Society, Presidency of the stake, the bishops, and the high council and brief reports on high priest work. The social and religious character of the gathering must have tended to bind in closer union and fraternity the members of this important quorum in the Utah stake of Zion.

A Message with a Few Suggestions to the Seventies

Shall we be dead timber, or shall we make our quorum organizations brim full of life, energy and activity?

Shall we make it an organization, which will be a decided benefit to members in a social, material, and spiritual way, as well as being a wonderful help to the bishop in keeping unity, harmony, and love among the people, thereby lessening some of his burdens?

Shall we make it a powerful agency for cultivating, developing, and ce-

menting an enduring and lasting friendship toward one another? Friendship which says to the brother in financial distress, "Here is my purse—help yourself." Or, when burdens of sickness and disappointment come thick and fast—when faith and hope are losing ground, and our brother is somewhat slipping, we all shall come to his rescue, and with counsel, encouragement and good cheer, support him and uphold him by our faith and works, until he obtains new life, new hope, and gains new strength?

We have a marvelous power and a force in this direction within our organization. Shall we use it? There can be but one answer from a Seventy (a special witness of the Lord Jesus Christ), who has the spirit of his calling: Yes.

Let us then co-operate with one another and with the Lord through his Holy Spirit, and by the power of the priesthood bring our quorums to the front, making them a-breast of the times, and finding a place in this great Church, as doers and preachers of righteousness, at home and abroad.

Let us see to it that our Seventies attend to their priesthood meetings as well as their sacrament and fast meetings, and that they are active in the good work of the Church.

We can, with propriety, urge them to keep the great commandment of the Lord: "bring your tithes to the store-house of the Lord." We can look after the sick and the afflicted in our quorums, and administer comfort and blessings to the poor.

Just the other day, a cry of distress came from one of the members of the quorum to which I belong. What a grand response! What a noble spirit was manifest! For within a few hours, from a few members, \$50 was secured, and that from men in general who have to earn their bread by the sweat of their brow. It was given to the wife of our sick brother who was nigh unto death. Oh! what gratitude came from that little woman when the purse was given to her! She didn't need to say it. She choked with tears. We all felt the spirit. We administered to her husband, left our blessing with them, and bade them good-night. The joy and satisfaction that came into our souls was never before surpassed.

There's the spirit! Our Seventies have it. Let us utilize it, gather our funds, be prepared to take care of our needy members, and if needs be, supply a brother member with the necessary money to keep him in the missionary field, if he requires it. If he is willing to preach the gospel of the kingdom, without hire, while you and I are home making money, and enjoying the companionship of our loved ones, we should be willing to do our part for him.

We can with propriety provide our Seventies with an insurance that will materially help them in case of sickness, and be of some benefit to needy relatives in case of death.

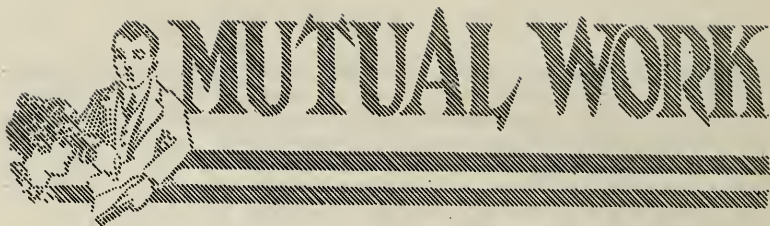
We can hold social, wholesome entertainments, have music, light refreshments, and the best of lectures. We can provide our Seventies with a most beautiful place to meet in, with books which specially suggest Seventies' work. A place contributing to the spirit of reverence, neat, clean, decorated appropriately with flowers now and then—sentiments from the prophets, the poets, the philosophers, and where we can learn to sing the songs of Zion, in the midst of poetry, music and flowers; where the Spirit of the Lord dwells, and where we may study the gospel of Jesus Christ and receive a testimony, and where we may better prepare ourselves mentally and spiritually, to declare the glad tidings of great joy to the children of men.

These few suggestions, would turn our quorums into a fraternal organization of beauty and benefit, resulting to all in decided benefit, socially, materially, and spiritually.

Yours for a good, live, active, up-to-the-front, and up-to-date quorum.

A Seventy

Liberty Stake, Salt Lake City.



Suggestive Program for a Weekly Half-Holiday

Summary of recommendations adopted at a special conference of Local Workers, held at Salt Lake City, Utah, June 2, 1919

"We stand for a sacred Sabbath and a weekly half-holiday."

In order to establish a weekly half-holiday, there must be, first of all, a strong community interest in favor of the movement. This can be created by the Churches, the Schools, the Clubs, and the Social Agencies. If these organizations would come to a unity of the faith on the matter its success would be assured.

When a community decides to establish a weekly half-holiday the next thing in order is the appointing of a Community Director, to have general supervision of the proceedings, with sub-leaders to have charge of the work in the different groups. In almost all our communities there are young men who have returned from military training camps at home and from service abroad. These young men have had a great deal of experience in athletic sports, and from their ranks, no doubt, suitable leaders could be secured. Others well adapted for this work are the principals and teachers of the public schools, and leaders in M. I. A. work.

With respect to a program, we suggest as one of the features community singing. A foreign traveler in our country said he was deeply impressed with our silences. He heard no reapers singing in the field. He heard many a bird carol, but no human song. We want a singing nation.

For the entertainment of children between the ages of 6 and 12 years we suggest swings, see-saws, and, where possible, wading pools. The little ones can be kept thoroughly interested for hours with games taken from the book, *Games for the Playground, Home, School and Gymnasium*, by Jessie H. Bancroft.

For boys, especially scouts, we recommend antelope races, relay races, dodge ball, basket ball, hikes, bonfires, suppers and stories.

For girls of 12 years and upward we recommend tennis, basket ball, volley ball, folk dancing, etc.

With respect to older people. "Let them deny as they may, in every worth while man or woman there survives the spirit of the spelling bee, the straw ride, the barn dance, the husking bee, the neighborhood basket picnic, an old home week in the old home town." One of the best means of entertaining these people is to have them engage in the games of their childhood and youth. These games are very simple, and do not require much physical exertion. We have seen mature men and women spend the greater part of an evening in playing "Little Tom Tinker," "Farmer in the Dell," "Jolly is the Miller," and other similar games, and thoroughly enjoy them. These people also like old-time dances, such as quadrills, Virginia reels, etc. They can also entertain themselves with riddles, jokes, stories and experiences.

We also suggest that there be evening home-gatherings—that is, gatherings on lawns at homes, and on chapel grounds, at which there could be singing, story-telling, picture shows and light refreshments. School buildings, churches, amusement halls and gymnasiums should be used as social centres, the activities in them being under the supervision of competent leaders.

Y. M. M. I. A. Annual Reports for the Year 1918-19

Owing to the unusual conditions which prevailed during the greatest part of the war, caused by the world-wide, devastating scourge of Spanish Influenza, and the final drafts made upon our membership in the closing scenes of the great war, the work of the Y. M. M. I. A. was greatly handicapped. We have not been able to secure anything like satisfactory information from the stakes on any department of our work; and, while the general report was held open for stake reports until the June conference was in session, only fifty-eight stakes out of the seventy-five in the Church, sent in reports.

Most of these are very incomplete, some stakes reporting only two or three wards. The following stakes made no report: Bingham, Ensign, Malad, Morgan, Nebo, Panguitch, Parowan, Pioneer, San Juan, Snowflake, South Davis, Star Valley, Summit, Wayne, Woodruff. Snowflake sent in a partial report which was received in July.

Owing to these unfavorable conditions, the General Fund receipts for this year fell short of last year \$1,835.46, and lacked \$2,017.89 of being sufficient to pay our general expenses.

Owing to the same cause, the usual canvass for the *Improvement Era* was very generally suspended, and most of the really large number of subscriptions for volume 22 were received from individuals who sent in their own subscriptions. We wish to thank all these, our friends, for their loyal support of our magazine.

We have received from the following stakes five per cent and over of the Church population as subscribers:

Stakes having over 5% of Church Population as *Improvement Era* subscribers.

Juarez	9.90	Maricopa	5.43
Kanab	7.15	Montpelier	5.23
Taylor	6.97	Box Elder	5.00
Alberta	5.62		

Stakes having between 4% and 5%.

Wasatch	4.65	Bear Lake	4.39
Tintic	4.60	Pocatello	4.24
Uintah	4.51	Snowflake	4.18
Blackfoot	4.49	San Juan	4.14
Raft River	4.49	Hyrum	4.05

Stakes which have paid 100% General Fund.

Uintah	102.5	Deseret	100
Pocatello	100.7	Salt Lake	100
North Davis	100.2	Box Elder	100
Blackfoot	100	Yellowstone	100

M. I. A. Activities, for 1919-20

The Activity Work for the season of 1919-20 is greatly simplified.

I. Contests.

There will be contests in three events: viz., Senior Public Speaking, Junior Declamations, and Junior Boys' and Girls' Choruses (six or more members). These contests are limited to wards and stakes. There will be no Church District contests nor grand final contests, at the June conference, 1920.

Regulations for Public Speaking

Open to Seniors only. (10 minutes.)

Points for judgment:

1. The idea—20 per cent.
2. The development—50 per cent.
 - a. Introduction.
Simple, direct, earnest, suggestive of material to follow.
 - b. Body.
Develop theme which should be persuasive rather than merely matter-of-fact.
 - c. Summary.
General conclusion taken from the body of address.

II. *Scoring Record.*

No individual record will be kept. The following association record will be used:

Association Record

1. *Ward Officers' Meeting.* For each weekly officers' meeting held with order of business and 50 per cent or more of the officers present at the appointed time, 10 points.
2. *Correlated Program.* For each correlated preliminary program, 10 points.
3. *Stake Officers' Meeting.* For each ward officer present at stake monthly officers' meeting, 3 points.
4. *Punctual Attendance.* For every person present at time M. I. A. meeting should begin, 1 point. Sunday evening joint meetings are included.
5. *Attendance at Sacrament Meetings.* For every member of the M. I. A. present at the ward Sacrament Meeting, (including fast meetings), 1 point. Scoring begins June 15, 1919.
6. *Reading of Lessons.* For each person having read the lesson prior to the evening meeting, 1 point.
7. *Reading Course.* For each personal reading of book of the reading course, 3 points. For personal reading of twenty-five or more pages of current issue of *Era* or *Journal*, 1 point. (All who have read reading course books during the season 1918-19, or during the summer of 1919, should report in October.)
8. *Public Speaking and Declamations.* For each initial appearance, 3 points. For additional appearance, 1 point.
9. *Junior Choruses.* (Six or more members.) For initial appearance, 10 points. for additional appearance, 5 points.
10. *The Fund.* For each person paying the annual fund before December 31st, 10 points.

Notes.—1. Associations are to report separately, the points made by the young men and the young ladies, in all cases, from items 3 to 10.

2. No points will be allowed for group reading.

3. Points for scoring will be allowed for Declamations, Public Addresses, and Choruses, but for no other musical or literary events.

4. Points will be allowed for attendance at Sacrament Meetings, the scoring to begin on June 15, 1919.

5. The following minimum standards of efficiency are adopted: for wards with population of 500 or over, 700 points; for wards with population of less than 500, 500 points. Wards which reach these standards of efficiency five months out of the six months will be considered efficient for the year.

6. Monthly reports are to be sent to stakes. On December 31 and March 31, stakes are to send to the General Secretaries reports of the total number of points scored by the stake in each event, and also the number of wards reaching the efficiency standards during the preceding three months and five or six months respectively.

Scoring for Attendance at Sacrament Meetings

Officers will please note that scoring for attendance at sacrament meetings begins on the 15th of June. Arrangements should be made to keep a record of attendance of members from that date.

Teacher-Training Classes

Officers should study the instructions on this important subject contained in the article in this number of the *Era* by Elder David O. McKay. Take up this matter now, and let it be said, "The mutual officers and teachers are always present at the classes."

Sympathy Extended

We extend our sympathy to Supt. J. William Harrison, of Knightsville, Tintic stake, Utah, who recently passed through the most trying ordeal of his life, hitherto, in that he has lost his wife in death. His children at the same time were hovering between life and death for a long time, but the Lord has seen fit in his goodness to spare the children. Owing to these conditions it was impossible for Brother Harrison to attend the General conference, and the annual conference of the M. I. A. Brother Percell, represented the Tintic stake at the General M. I. A. conference, and prepared a detailed report which was given to the M. I. A. stake and ward officers at their regular meeting in July.

In a letter to Secretary Moroni Snow, speaking of the misfortune of losing his wife, Supt. Harrison thanked God for his goodness in sparing his children and said: "The gospel has certainly been a consolation to me in the hour of trouble. I want to work harder than ever in teaching it to the youth of Zion, and I want to get busy with my work again, and desire all the help I can get to obtain a grip on things once more."

Working for 50,000 Membership

The Y. M. M. I. A. are going to have a membership of 50,000—the young ladies a like number—for 1919-20. As a beginning for the campaign General Secretary Moroni Snow, for the Committee on Organization and Membership, makes this appeal to association stake and ward officers:

Dear Brethren:—Under the new and enlarged plan for the M. I. A. work, the Young Men's General Board has organized new committees. One of these committees is that on Organization and Membership. Its duties are to see that all stake and ward organizations are complete, to assist in increasing efficiency among officers, to increase and maintain membership, to supervise missionary work, and to carry on the campaign for 50,000 members in the Y. M. M. I. A.

In order to carry out these duties, the committee feels that it is necessary to have similar committees organized in all stakes and wards with the superintendent as chairman of a committee of three, in the stake; and the ward president as chairman of a committee of three, in each ward, on Organization and Membership. Will you please see that such committees are organized immediately in your stake and report to the general office.

In the matter of the membership campaign and missionary work, the committee would like to have a list prepared in each ward of the names of all male members of the Church above the age of twelve. This list can be copied in perhaps less than one hour's time from the records of the ward clerk. After compiling this list each name should be checked with the roll of the Y. M. M. I. A., to obtain information as to whether or not the name is on the M. I. A. roll, and whether or not the member has been active in the Y. M. M. I. A., at any time during the past two years. These lists, when completed, will give the name, age, and M. I. A. activity of each member. The list should be made in triplicate, one copy to be retained in the

ward association, one copy to be sent to the stake board, and one copy to be forwarded to the general office.

We hope with this brief outline you will go ahead immediately and carry out the suggestions without any further word from us or any further emphasis of the importance of this work.

M. I. A. Conventions 1919

Big Horn, San Juan—August 16-17.

Young—August 23-24.

Panguitch, San Luis—August 30-31.

Kanab, Morgan, Oneida—September 6-7.

Alberta, Bingham, Cassia, Hyrum, Montpelier, Sevier, Woodruff—September 7.

Bannock, Bear Lake, Benson, Liberty, Malad, Salt Lake, Shelley, South Sanpete, Taylor, Tooele, Yellowstone—September 14.

Star Valley, Union—September 20-21.

Box Elder, Cottonwood, Deseret, Jordan, Pocatello, Rigby, Summit, Teton, Utah—September 21.

Carbon, Duchesne, Parowan—September 27-28.

Alpine, Blackfoot, Cache, Idaho, Nebo, Pioneer, Tintic; Ogden, North Weber, and Weber, in tri-stake meetings—September 28.

Bear River, Ensign, Granite, No. Davis, So. Davis—October 12.

Fremont, Juab, No. Sanpete, Portneuf, St. George, Uintah, Wasatch—October 19.

After October General Conference

Beaver, Boise, Curlew, Emery, Millard, Maricopa, Moapa, Raft River, St. Johns, St. Joseph, Snowflake, Wayne, Juarez.

The convention circular will be in the hands of the superintendents early in August.

Conventions with two dates are held in connection with quarterly conferences; with one date, separate.

How to Prepare for M. I. A. Conventions

To Stake M. I. A. Officers: A successful convention presages a successful year's work. To make your convention an auspicious one:

1.—Advertise it. Every officer, class leader, stake president, bishop and counselor, should receive a convention circular. Announcements should be made in all public gatherings and in the local press. Convention circulars will be ready early in August, and furnished by the General Boards for circulation.

2.—Become familiar with the outlined work. Convention subjects should be thoroughly discussed with stake officers, and those appointed on the program.

3.—Plan to secure 100% attendance. Every association in the stake should be fully organized and completely represented. On cards provided by the General Boards, a record of attendance of each officer and class leader will be made. All M. I. A. officers and class leaders are excused from Sunday School to attend this convention.

4.—Attend to details. Everything should be in readiness for meeting. Check on assignments. Move promptly and to the point.

Notify the General Secretaries at least ten days prior to the convention that all preliminary arrangements have been made; also give information regarding the route to be taken by Board members.

Note: If it is deemed wise to change the hour of any meeting of the convention from that noted in the circular, due notice should be given in ample time to all the wards.

PASSING EVENTS



Earthquakes in Italy, on June 29, were severe in Tuscany. Many towns and villages were damaged, and at least one hundred and twenty-five persons are known to have lost their lives.

War time prohibition went into effect in the United States on July 1. By it the traffic in intoxicating liquors, except for medicinal, industrial, or similar purposes is abolished in the country.

Dr. E. G. Gowans, for some years state superintendent of public instruction in Utah, was succeeded, July 1, in that office by G. N. Child, assistant superintendent of the Salt Lake City schools.

A Resolution ratifying the peace treaty was adopted by the German national assembly at Weimar, July 9, by a vote of 2,008 to 115. The president of the assembly protested against the surrender of Alsace-Lorraine. President Ebert signed the bill.

General Pershing was honored, July 18, by London, with the freedom of the city and given a gold mounted sword of honor; and President Wilson, on the same day, recommended to Congress that he be given permanent rank of General in the regular army.

Utahcarbon is to be the name of a new government vessel to be launched at Oakland, Cal., July 31. It is to be named by Miss Margaret Horsley of Price, Carbon co., Utah, which county had a greater percent of oversubscriptions to the Fourth Liberty loan, than any other in the twelfth district.

Dr. Anna Howard Shaw, honorary president of the National American Woman's Suffrage Association, died at her home in Moylan, Pa., at the age of 75 years, as announced, July 2. Memorial services in honor of the noted worker for women were held in Salt Lake City by leading women of the State.

Zion National Monument, in Washington county, Utah, will be made a national park. The change, Mr. D. S. Spencer says, is especially important, because national parks are more widely advertised and more liberally supported than national monuments. The monument has an area of 76,800 acres.

Bad drought was reported on July 1, from numerous sections of the State and the West generally. The farmers in many localities were anxious for their crops on account of the prolonged dry and hot weather. Later reports indicate that Idaho and the western part of Washington suffered also from drought and very severely from forest fires.

The Flag of Abyssinia was unfurled in Washington, D. C., on July 7. Abyssinia has one of the oldest governments in the world. Its rulers claim to be the lineal descendants of King Solomon and the queen of Sheba. The Abyssinians came to Washington to congratulate President Wilson on the victory of the allies over the central powers, of Europe.

One million sheep and a hundred thousand cattle, government reports of July 15 say, have been drowned in floods in the southern part of Buenos Aires provinces. From Valparaiso comes the report that eighty-seven persons were killed and that property was damaged to the estimated value of \$200,000,000 by a hurricane that swept that part, July 12 and 13.

Mr. De Valera, president of the Sinn Fein republic of Ireland, made public appearances in New York, Boston and elsewhere, in early July, and was received by enthusiastic crowds. He announced that the republic would honor the bonds sold in this country by the Fenian organization in 1866—The "Irish Dominion League," of which Sir Horace Plunkett, Mr. T. P. O'Connor and other eminent Irishmen are leaders, has issued a manifesto proposing self-government for Ireland within the British Empire, much after the pattern of the Canadian system.

The British dirigible, R-34, left East Fortune, Scotland, at 1:48 a. m., Greenwich time, July 2, for a flight across the Atlantic. The great flyer arrived at the Roosevelt flying field, near Mineola, N. Y., on July 6, at 9:45 a. m. (1:54 p. m. Greenwich time), having made the aerial voyage of approximately 3,600 land miles in 108 hours and 12 minutes. When the ship arrived, her supply of petrol was almost exhausted. The dirigible returned leaving this country July 9, and arrived at Pullman airdome, England, at 7:02 Greenwich time, July 13, just 3 days, 3 hours, and 6 minutes after taking the air at Roosevelt.

Congress passed big appropriation bills by July 1. The naval bill calls for \$616,000,000, \$35,000,000 of which is for aviation. The army bill provides for an army of 325,000 men, and the House insisted on reducing the aviation appropriation to \$15,000,000. The agricultural bill contained a provision repealing the daylight-saving act, which the President later vetoed. The sundry civil bill creates a commission to prepare a budget system for adoption by Congress. The appropriation for the Shipping Board was fixed at \$356,000,000. —The House committee on judiciary reported a bill providing means for enforcing both war-time and constitutional prohibition.

The American Day of Independence, July 4, was observed in France, as well as in the United States. In Paris, the Place de la Concorde was packed with people to watch the parade of French and American troops. The president of the Republic and other high officials viewed the pageant. A solemn note was given to the brilliancy of the scene by the appearance of some old standards of French regiments that fought with the American forces in the War of Independence. In the United States the day was observed with enthusiasm and old-time patriotism. Many speakers discussed the proposed League of Nations.

The texts of the treaties between the United States and France, and Great Britain and France were published July 2. The United States agrees, considering that an unprovoked attack by Germany on France would menace the peace of the world, to come immediately to the aid of France in case such a contingency arises. The treaty will remain in force only until, upon the demand of one of the parties to the treaty, the Council of the League of Nations finds that the League itself assures sufficient protection. The treaty with Great Britain is similar, but imposes no obligation on any of the dominions of the empire, until it is approved by the respective governments of the dominions.

Report of Changes, in Ward and Stake officers for the Month of June, 1919.—New Ward and Branch.—Hawthorne ward, Granite stake, Harold A. LaFount, bishop, address 1486 South 11th East, City. —Clarion Branch, South Sanpete stake, Peter L. Frandsen, P. E.

New Bishops—Blanding ward, San Juan stake, Wayne H. Redd succeeded Hanson Bayles, address same. Deweyville ward, Bear River stake, George C. Dewey succeeded James E. Dewey, address same. Springdale ward, Cassia stake, Niels P. Rasmussen. Pleasant View ward, Utah stake, Ezra B. Walker succeeded George S. Taylor, address same. Minersville ward, Beaver stake, George H. Eyre succeeded George R. Williams, address same. Trout Creek ward, Bannock stake, Michael Mickelsen succeeded Nephi Peterson, address Lago, Idaho. Emerson ward, Granite stake, Joseph F. Lloyd succeeded George Arbuckle, address 1518 South 11th East, City.

President Wilson arrived in New York, July 9, on the army transport *George Washington*, escorted up the bay by the battleship *Pennsylvania* and more than a score of destroyers and smaller navy craft. On the Jersey side of the river he was welcomed by thousands of school children. In New York he was greeted by an official reception committee, and vast throngs of citizens who lined the streets, and from the windows of the "skyscrapers" showers of confetti rained upon the President and Mrs. Wilson. In Carnegie Hall, crowded to its utmost capacity, the President received an ovation, and welcoming speeches were made by Rodman Wanamaker, Mayor Hylan and Governor Smith. In his address, President Wilson expressed his gratitude for the privilege of being at home once more, after months of strenuous labor in France in the cause of general peace. He pointed out that the treaty agreed to at Paris guarantees a just and lasting peace for all, and that the great task now before the statesmen is to preserve inviolate the covenants entered into.

The great world-war was ended June 28, when the Treaty of Peace was signed at Versailles by the plenipotentiaries of Germany and the delegates of the allied and associated governments. The Chinese delegates did not sign, owing to the attitude of the congress on the Shantung question, and General Smuts, representing South Africa, signed under protest. The treaty will become effective when it has been ratified by Germany and three of the following powers—France, Great Britain, Italy, Japan, and the United States. And then it will be effective only as the ratifying nations are concerned. According to Mr. Andrew Bonar Law, there were a short time ago still twenty-three wars in full flame, and this statement gave newspaper writers an opportunity to point out the utter confusion that still exists in the world. The Italians are fighting the Jugo-Slavs, the Germans the Letts, the Poles the Ukrainians, Ruthenians, and Germans; the Egyptians are hostile to the British, the Greeks to the Turks, and the Koreans to the Japanese. And then, over the innumerable battlefields of the stricken world hover the revolutionists, as birds of prey, inspiring loathing and terror, as they noisily circle about and attack the wounded, bleeding nations. Seemingly the era of peace has not yet come to the world.

Adeline Knight Belnap, thought to be the last surviving member of the Latter-day Saints who dwelt in Kirtland, Ohio, died at the home of her daughter, Lola Belnap Coolbear, Salt Lake City, Utah, June 10, 1919. Her parents received their patriarchal blessings under the hands of Joseph Smith, Sr., June 8, 1830. She was born May 4, 1831, and was a daughter of Vincent and Martha McBride Knight, Vincent Knight being the counselor to the first bishop of the "Mormon" Church. She was married December 21, 1845, to Gilbert Belnap, who was a member of the body guard of the Prophet Joseph, and who slept with him on the floor on the night he was martyred. She passed through practically all the experiences of the Saints in Nauvoo, and in pioneering Utah. She was president of the Relief Society of Hooper, Weber county, Utah, for thirty-six years, and for twenty-five years, she practiced midwifery in Weber county where she was appointed to pioneer by President Brigham Young, having ar-

rived in Salt Lake City, September 17, 1850. In 1869, the family moved to Hooper, where her husband, who has been dead for some years, was for many years presiding elder and bishop of that ward. Eleven children survive her. She was a woman of strong character and ideals, and possessed to a great extent the pioneer initiative.

The International Association of Rotary Clubs, held its tenth annual convention in Salt Lake City, beginning June 17, in the great tabernacle with an organ recital by Edward P. Kimball, assistant organist at the tabernacle. At eight o'clock a. m., the tabernacle, notwithstanding the early hour, was nearly filled with Rotarians. At nine a. m. President Will G. Farrell, called the convention to order and gave an address of welcome, which was responded to by President John Poole of the International Association of Rotary Clubs. President Heber J. Grant, of the Church of Jesus Christ of Latter-day Saints, offered the opening prayer, whose eloquent words and clear enunciation attracted the attention of the delegates from the East and the South. Immediately after the prayer, Indian Chief Willie George spoke without hesitation, seemingly deeply appreciating the meaning of the convention. President Grant was also later invited to speak and gave a felicitous address in response to the many good things that had been said concerning the "Mormon" pioneers. For the days following up to Saturday night the city was alive with Rotarian activity. Seldom if ever has Salt Lake City had a crowd of visitors so well behaved and cheerful. Their cheerful and dignified conduct endeared them to the citizens of all classes. In the parades among other interesting objects were a number of camouflaged pieces of heavy artillery from the battle fronts of France. The Utah Rotarians, on July 1 installed the following officers: James W. Collins, president; C. B. Hawley, David A. Smith, first and second vice presidents respectively; H. M. Chamberlain, treasurer, and L. H. Harding, secretary.

The Peace treaty, signed June 28 at Versailles, the 5th anniversary of the murder of archduke Franz Ferdinand, with the covenant creating a League of Nations, was laid before the senate of the United States July 10, by President Wilson, who, at the same time, made an address in which he gave a detailed account of his part in the negotiations at Versailles. The President pointed out that the treaty, while not all we may desire, will bear the test. He emphasized the immense changes that have been brought about. "In all quarters of the world," he said, "old, established relationships had been disturbed or broken, and affairs were at loose ends, needing to be mended or united again, but could not be made what they were before. They had to be set right by applying some uniform principle of justice or enlightened expediency. New states were to be set up which could not hope to live through their first period of weakness without assured support by the great nations that had consented to their creation, and win for them their independence." He said that the statesmen of all the belligerent countries were agreed that a league of nations must be created to sustain the settlements that were effected, but at first there was a feeling among them that the formation of such a league, however desirable, might not be practicable. Gradually, however, the most practical, the most skeptical, turned to the league as the authority without which it would be difficult to give effect to the peace treaty, or any other treaty, upon which they were to depend for the maintenance of peace. The whole world, he added, demanded of the conference that it should create such a continuing concert of free nations as would make wars of aggression and spoliation forever impossible. The Americans, he said, were welcomed in Europe as disinterested friends. They had gained the confidence of the nations of the world, and this, he thought, would give our country the opportunity "in

which the new hope of the world is to be fulfilled or disappointed." Referring to the nations of the world he said:

"We have not exploited them; we have been their friends and have sought to serve them. There can be no question of our ceasing to be a world power. The only question is whether we can refuse the moral leadership that is offered us, whether we shall accept or reject the confidence of the world. The stage is set, the destiny disclosed. It has come about by no plan of our conceiving, but by the hand of God, who has led us into this way. We cannot turn back. We can only go forward, with lifted eyes and freshened spirit, to follow the vision."

The great address was delivered in open session of the Senate, and was listened to with deep interest.

Waste Reclamation Service. The importance of this division of the work, which the Government is taking up, is emphasized in the following statement. What is being done in the West, and in the settlements of the Church in regard to these important points?

The "Clean-up and paint-up" campaign is an ally of the Department of Commerce in the war on the city dump. The campaign greatly stimulates the flow of waste material in the community; it is but necessary to divert the flow of the usable waste from the dump to industry to make the "Clean-up and paint-up" campaign one of conservation as well as one for civic betterment.

These materials should not be moved to the dump because in practically every center a program can be so developed that the items of valuable waste can move direct from the home to industry by means of the local dealer in waste. Usable waste can be classified as paper, rags, rubber, bottles, and metals.

In describing the organization of a waste-reclamation campaign, it is impossible to lay down rules that will be applicable to all centers and all conditions. Therefore, these rules are purely suggestive in nature.

Waste-reclamation councils have been organized in some centers. Where the city executive has not taken such action, the local "Clean-up and paint-up" committee can organize a committee, placing the names before the mayor with the request that these persons be designated as the waste reclamation council, and the "Clean-up and paint-up" committee should forward the names to the Department of Commerce. Waste Reclamation Service, Washington, D. C. It should be the function of the now established waste reclamation councils, as well as councils which are newly appointed, to take up the program for the conserving of the material secured through the "Clean-up and paint-up" campaign.

In working out a system for the sale of waste material direct from the home to industry, it will be found that the Thrift Stamp is the best stimulator of such sales. The waste reclamation council should communicate with the Salvage Bureau of the Savings Division, First Federal Reserve Bank, 95 Milk Street, Boston, Mass., and secure their literature dealing with the program for the sale of junk for Thrift Stamps.

What to Save. Plain white cotton or linen rags, linen sheets, collars, cuffs, pillowcases, etc., unbleached cotton or linen scraps and small pieces and cuttings, old table linens, dress goods, damasks, towels, old awnings, canvas, soiled or clean colored rags; books, magazines, newspapers, wrapping paper, paper bags, pasteboard containers of all kinds; iron, steel, copper, brass, tin foil, rubber.

Elder Herbert E. Williams, of Holland, at Gronningen, 48 a Agricola Straat, writes June 5: "May the *Era* long thrive and also be a welcome visitor to the elders in the mission fields, as well as at home."

Improvement Era, August, 1919

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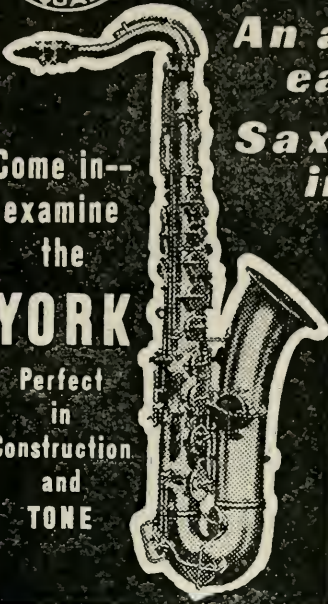
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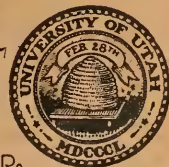
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